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# The Outlook of Missions

Volume XIV

Number 9

September, 1922

## THE SUMMER MISSIONARY CONFERENCES

EVERYONE of the eight Missionary Conferences held in our Church this summer reports fine attendances. While this is most encouraging, it raises a very serious problem as to the future. Shall there be a limit to the number of delegates from each congregation? Will it be wise to encourage attendance by those only who will teach Mission Study Classes in the local Church? Should the programs at these Conferences have in view methods of teaching only, or will the best results be attained by inspirational addresses, sermons and lectures? These are some of the questions that were raised by the leaders at the Conferences. But every problem has its solution, and we can safely trust the safeguarding of the work of Missions to those who will plan for the coming years.



DELEGATES ATTENDING MISSIONARY CONFERENCE, 1922, AT FREDERICK, MD.



## HUNGARIAN VACATION SCHOOLS



HUNGARIAN DAILY VACATION BIBLE SCHOOL, DETROIT, MICH. REV. MICHAEL TOTH, PASTOR. LARGEST D. V. B. S. IN CITY OF DETROIT.

LONG before the Daily Vacation Bible School became popular, our Hungarian congregations were in the habit of conducting Vacation Schools. Manual training, of course, had no part in them. Their chief object was to provide religious instruction for the children and to teach them the mother tongue. These schools still exist. It is very interesting, however, to note the American ideas that become more prevalent every year. The Hungarian boys and girls are naturally bright. They soon absorb the American spirit and delight in all the frills and what-nots of the average American. Because of this, many of their schools will soon be making baskets and the numerous other things which we find in the every day D. V. B. S.

The teaching of the Hungarian language and the religious instruction must not be supposed, however, to be monotonous. It is a real pleasure to witness the delight which the children take in the exercises. In Cleveland recently I was entertained, enlightened and decidedly pleased at what I saw. The school visited had 382 present. They were divided into five grades as follows:—the first grade from 6 to 7 years with 155 present; the second grade from 7 to 9, with 70; the third and fourth grades from 10 to 12, with 105, and the fifth grade, all over 12, with 52 pupils. It should be noted that the fifth grade represents the Catechetical Class. They are thoroughly trained in Church History and the Heidelberg Catechism. Is it **any** wonder that the Hungarian is above all things loyal to his Church? Not all of their lives are by any means above reproach, but in Church loyalty they set us all a very commendable example. There is no telling how far-reaching and helpful to our Reformed Church will be the influence of these good people, who have been recently added to our number.

On entering each department we were greeted with a chorus of "*Isten Hozta*"—good morning—literally, "God brought you." And on leaving the children all rise to their feet and say with fervor and gracious smiles, "*Isten aldja meg!*" It is their good-bye and means, "God bless you."

(Continued on Page 399)

# The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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### Subscription, 50 cents per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 306, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.





# The Quiet Hour



Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Matthew 11:28.

Thank God for a gospel that sings itself into our daily lives, and that bids us sing away sorrow and care! Sin has no such hymns.

—CLARENCE EBERMAN.

Be true to your conscience and your God! Never say or do in business or anywhere else anything you cannot expect God to smile upon!

—GIPSY SMITH.

"Unscale mine eyes, make vision clear,  
And things unseen more visible,  
Attune my ears that I may hear  
Heaven's minstreltries made audible."

The trouble comes when things take first place and lose their meaning by becoming an end in themselves. Then life is materialized and we lose it through absorption in the mechanism of living.

—JAMES REID.

Man's nature drives him ever onward. It may be of little importance to determine at any time just where we are, but it is of the utmost importance to determine whither we are going. Set the course right and time will bring mankind to the ultimate goal.

—CALVIN COOLIDGE.

In dazzling day or blinding night,  
God ne'er forgets us in the fight;  
His glorious angels will abide,  
If we but clasp them at our side;  
The hand that beckons them is Prayer,  
And Faith the clasp that holds them there.

—EDWARD ROWLAND SILL.

"Abundant life is not a different kind of life; it's simply a matter of supply. It is an abundance of the same kind of life that every Christian has. And anything less than that abundance is sin."

"Prayer is most intense communion with God, and such is bound to communicate persuasive power to preaching."

Christ's problem is to bring the discords of life into harmony with God's will. Christ's problem is to compose the endless strife—and who is not conscious of it?—between fitful desires to rise and constant tendencies to fall, between our high ideals and our low and gravitating instincts.

—J. STUART HOLDEN.

"Character is the only test of fitness or unfitness for the city of God and the fruit of the tree of life."

It is only the brave and heroic church that is going to fight the battles of the coming days.

—J. D. JONES.

"I can not always know and understand  
The Master's rule;  
I can not always do the tasks He gives  
In life's hard school;  
But I am learning, with His help, to solve  
Them one by one,  
And, when I can not understand, to say:  
Thy will be done."

"To be happy in our daily job—that seems to me the splendid goal all mortals should try to reach; but also to give happiness to others who come to see us at our task—well, that is the supreme wonder in a world that is full of wonder."

Oh, for a vision of our need, of the church's need, of the nation's need, so that the weight of it should bring us down to the Lord's feet!

—CHARLES INWOOD.

Make us mindful of one another, that in our common remembrance we may bear one another's burdens! Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys!

—JOHN HENRY JOWETT.

## THE PRAYER

OUR FATHER, who bleesest the man who doeth righteously, and defendest those who follow thy guidance, we pray that thou wouldst help us to be attentive to thy voice and to obey thy commandments! Help us to be watchful and prayerful! For Christ's sake. Amen.

—JOHN GARDNER.

# THE OUTLOOK OF MISSIONS

VOLUME XIV

SEPTEMBER, 1922

NUMBER 9

## Frederick Missionary Conference

THE first of the summer missionary conferences of our Reformed Church, and the fifth to be held at "beautiful Hood," came to a most successful conclusion under the effective directorship of Rev. S. C. Hoover, of Grace Church, Frederick. We felt a keen regret that every charge in our Synod was not represented by its pastor and a larger group of delegates; but the enthusiasm and earnestness of those who came from the truly missionary charges, fairly compensated for the number who failed to take advantage of this wonderful opportunity. In the program throughout, to quote one of our best beloved pastors, "Information, inspiration, suggestions, and fellowship did

certainly abound," from the helpful and inspiring talks on "Missions in the Bible" by Dr. Bartholomew at the Bible hour that started the day, to the sunset services on the campus, led by Rev. W. F. Kosman, who treated "Life Service" so admirably, and the instructive and stimulating platform meetings led by Drs. Mullan, Casselman, Bartholomew, and Rupp, that brought the day to a close. We would like to make special mention of the effective work of each individual leader, so well selected and so admirably prepared to present his subject, for on visiting the classrooms we felt it a most difficult task to decide on just what subject to concentrate. The reader can judge of our diffi-



ON THE CAMPUS AT HOOD COLLEGE, FREDERICK, MD.



culty from the following list of names: Rev. A. V. Casselman, Rev. James M. Mullan, Miss Mary V. Hoffheins, Mrs. H. B. Kerschner, Rev. Samuel H. Stein, Mrs. Edward Baer Furst, and Miss Laura Snyder. Last, but by no means the least interesting of the evening programs, was the pageant, "Larola," delightfully rendered by the young people of Frederick. Everywhere, we were made to feel that we were here for a purpose, that we had a measureless share of responsibility in bringing the true missionary spirit and interest into our respective congregations, and in stimulating the missionary activities of our Reformed Church.

The Oriental touch was given by Mr. Tan, of Japan, and Miss Marion Firor, of China, both of whom spoke formally and participated informally throughout the week. Miss Firor made our hearts thrill as she recited in simple phrase the experiences through which she had passed, and confirmed in many a delegation the resolution to go back home and do something as she outlined the needs of the work and the workers. Of course, the Forward Movement had its "innings," and in the skillful hands of the Executive Secretary seemed to glow with renewed life.

A campaign for the Frederick Conference of 1923 should begin immediately in every congregation of our Synod. Let each one of us make it a duty and a privilege to interest our pastor that he may "talk up" the great significance of these conferences and leaven our societies with such tremendous enthusiasm that our ambition shall be to send the very largest delegation next year. To quote my pastor friend again, "The best speakers will be selected, the best messages will be delivered, the best plans suggested. We will be represented, for *we* must keep in touch with the world."

As to the more personal side of the Conference, the details may be summed up in the characterization by a Baltimore delegate who has attended all the conferences at Hood: "I always look forward to spending my vacation at Hood, attracted primarily by the spiritual advantages of the Conference, but also by the beauty of the place, the warmth of the hospitality

extended, the good food provided, and the effervescent and ever-present good fellowship."

### A Bit of Unconscious Wit from India

The Department of Commerce makes public a letter of complaint from an importer in Lucknow, India, which it refers to American manufacturers of toys for their earnest consideration. Here it is:

"Honored Lits and Clients. Hoping all's well, we apologize for undue procrastination in furnishing necessary reply to your last esteemed of bygone date. Per-adventure, we are at fault, be ours the blame and burden, also contrition.

"Honored Lits. The elephants is gone off instanter and ditto the tigers. The leopards is too much deficient in spots for our climate, so pray be watchful and we will watch over you. The sample wax dolls is all running away, owing to equatorial heat of Indian summer. So noses per doll and nine cats is come with only seven tails. For which our values will make some necessary deductions on fundamental basis of one nose per biped and one tail per animal. Admonishments of your honors packing department is our good advice to you that the same may not come to pass again."

This is terrible or worse. If American toy makers cannot produce cats whose tails will stay put or dolls whose noses will not run away in the summer heat, they should do the next best thing: Send enough spare parts to make good for wear and tear. That's what the automobile people do.

They must do this or they'll suffer loss, for, as the writer of the letter suggests, he will deduct on the basis of one nose for a biped and one tail for a quadruped. That will hit the careless exporter where it hurts.

But what does "lits" mean? In old English one of its equivalents was dyers. It may mean that or something else in Indian. At any rate, the man in Lucknow brightened the day for some persons in the Department of Commerce and elsewhere.

—Public Ledger.



## Public Opinion for Industrial Wrongs

A Y. W. C. A. worker in China reporting a series of factory investigations said:

"There are few outstanding cases of employers who consider their workers as human beings and who are doing pioneer work in this connection. In Shanghai, for example, I have visited one or two places where such conditions exist—an eight-hour day (with a break in the middle), medical provision either inside or outside the factory, and one day's rest in seven.

"The above examples are all too rare, and in the majority of cases exploitation of the worst kind is going on and industry is being built on the worst of foundations—child labor, unhealthy working conditions, low wages, long hours—in a word, with no consideration of the workers as human beings with human beings' needs."

The resulting attitude taken by the Chinese Christian Association is interesting. The report continues:

"After visiting a few such factories I felt there was but one course open to the Association, that being to refuse to embark on what is called an 'industrial program' of work *outside* the factory as long as such conditions prevail *inside*. We realize that many people and organizations are feeling uncomfortable about this matter, but nothing has been done. After much discussion the following recommendation was passed by the National Committee:

"The Y. W. C. A. can choose to begin an industrial program at one of two points: a program of recreational and other activities among employed women, or a program directed primarily towards the making of opinion. It is recommended that the National Committee begin at once to make a direct and accurate study of industrial conditions in typical centers to equip it with the knowledge which will enable it to serve both employers and employees in the most constructive ways and to help create the public opinion that must precede legislation."

**Have your visions of God, but descend from your housetop to answer the men who knock at your door.—  
F. B. Meyer.**

## THE NATIONAL CHRISTIAN CONFERENCE

At the instance of Dr. John R. Mott, representing the International Missionary Council, a conference was called in Tokyo May 18 to 24.

There were 120 delegates representing the Japanese Churches, of whom two-thirds were of the three main denominations, Reformed or Presbyterian, Congregationalist and Methodist. There were to be 80 foreign missionary delegates, but not quite that many appeared.

At the similar conference held in Toyko nine years ago, under the auspices of the Continuation Committee of the Edinburgh Missionary Conference, Dr. Mott himself presided with characteristic efficiency, and little time was lost. His aim was to obtain the consensus of opinion. The Conference just held was in charge of the Japanese leaders, and was less efficiently conducted, judged by the American democratic standard. The time was allotted to the prominent and expert, and almost no opportunity was given for general discussion. When a resolution was presented a leader was set on the platform to defend it, and its fate depended almost entirely on the way he acquitted himself in debate with all comers.

About one full day was devoted to each of the subjects of Literature, Education, Social Service and Evangelism. Some very good work had been done in the way of preparation, and excellent reports in printed form were laid before the delegates.

The goal, and the chief accomplishment, of the Conference was the tentative organization of the Japan Christian Council, which, it is hoped, will supersede the Federation of Missions, the Federation of Churches, and the joint body, the Continuation Committee, all of which have been rather feeble on account of the division of responsibility. In the proposed new organization the Japanese Churches are to have more than half of the 100 delegates, and the foreign missionaries are to be a minority. Affiliated with this there is to be a comprehensive Christian Educational Council. The chief

deliverance in the social line was a strong representation to the Government urging the abolition of licensed prostitution. Evangelistic problems had the last place on the program, and were for the most part crowded out. They were referred to the new Council.

A shadow was cast upon the Conference by the sudden death of the octogenarian, Ebara Soroku, Christian educator, Y. M. C. A. leader, and most highly respected of Japanese laymen. A reception was tendered by the Mayor of Tokyo, in the name of the city, to Dr. Mott and all the delegates. It was held in the magnificent garden bequeathed to the City by the late Mr. Yasuda, and this was the first occasion that the garden was used by the City.

The delegates from our Mission were Dr. Schneder, Dr. Noss, Miss Lindsey and Dr. Kriete. Dr. Schneder led the Commission on Education. Dr. Sasao and Mr. Kodaira represented our Japanese colleagues.—CHRISTOPHER NOSS.

### “The Greatest Fun in the World is Work”

HERE is something on the nobility of labor that should be preached from pulpits, posted on bulletin boards in shop and factory, printed and reprinted in public sheets and house organs until it sinks into the consciousness of every man big and little in this broad land we call America:

“Work is the best gift of God to men. There is no such thing as degrading work in itself. The coal-heaver and garbage-gatherer are doing just as clean and honorable a service, in itself considered, as the teacher, the artist or the banker.

“The spirit in which work is done is what counts. Slaves are slaves because they have a slave’s soul, not because they do hard work.

“If we admit the truth of the idea that manual work is an accursed slavery, we are driven logically to the conclusion that it is the duty of every manual worker to quit work, and that idleness is the ideal of a happy life. This noble ideal put into practice would freeze and starve the world to death in a few weeks. There is no possible existence for those who won’t

struggle for it. There ought not to be.

“And suppose manual labor is hard and dirty; what of it? Bearing children is the hardest work in the world. Would you abolish this most ancient of industries? Learning to read, write and cipher is drudgery. Shall we therefore abolish all study and sink into unanimous illiteracy? Every foot of land yielding food represents toil and sweat. Shall we quit producing food? Every home was built by labor. Shall we become cave men, and go back to nest with the animals?

\* \* \*

The foregoing is from the pen of Dr. Charles Aubrey Eaton, editor of *Leslie’s Weekly*.

Any man who does not find pleasure in work is to be pitied. Any man who thinks life would be sweet without labor is a fool.

There’s time for work and there’s time for play. Too much of either is bad. Work well and play well, and you’ll find the greatest fun in the world is WORK.—*Philadelphia Public Ledger*.

### No Room in Mission School

The following conversation is reported in *The Missionary Review of the World* as taking place between the principal of a mission high school and a gun-boat official who brought his son to be examined for admittance. The school was not one of our own, but the same situation is repeated many times in our schools. The principal told the father it was no use to examine the boy for there was no place to put him.

“But I will rent a house in town and he can live at home.”

“But there is no desk.”

“Ah, I will buy a desk.”

“But there is no place to put it even if you did buy it.”

“Well, then, let him stand up for a year. Oh, we have all heard so much about the goodness of the Christian Church. Please take pity on my son and let him stay and learn. Your school is the only school I know of where I can leave him to be educated and never worry about him. I want him to grow up to be a Christian.”

But he was the fifty-first turned away that term.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## HOME MISSIONS THROUGH HOMES

A CONFERENCE held recently in the office of the Home Missions Council made plain the importance of the American Christian home as an agency in evangelizing the world.

Most people think of foreign missionaries as carrying the Gospel abroad into foreign lands, and over-look the fact that their own homes right here in America have in some respects just as important a mission to perform in bringing the whole world to Christ as have any foreign missionaries who go into distant countries.

The Conference referred to had brought to its attention the investigations, which alert and eager Japanese made a few years ago, of American civilization and of the things which Japanese ought to copy from America. They found many inventions, many industrial methods which they were glad to introduce into their own country. The schools of America seemed to them models, worthy of imitation. But they decided that the Christianity of America, which permitted murder and lynching and all the scandals and evils about which they read in the newspapers, was not the religion for them; and they went back with a recommendation adverse to the introduction or the favoring of Christianity in any official way by the Government.

Those investigators had not seen America at its best; and had not discovered the deep, underlying Christian influence which flows through and from the Churches; and they had not made the acquaintance of the Christian home, in its purity and sanctity.

In New York City alone there are between three and four thousand Japanese, nearly all of them returning to their own country within the space of four or five years. Between 500 and 700 are engaged in business; about 300 are students; about 2,000 belong to the working class, very migratory in their movements, serving in hotels, restaurants and

such occupations chiefly. Only between 100 and 150 are women and children. More than 300 Japanese travelers a month pass through, in and out of New York. All of these people see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, and enter into the Christian home. Some of these business men and students and travelers are the ablest men of all Japan; are helping to shape its policy now, and are to be its leaders in the future.

What can the Christian Church do to help these men to understand the real value of the Christian religion in American civilization? One answer can be given, which is often over-looked. It is the answer of personal contacts and friendship between the Japanese and Christian men and women of America; and acquaintance on the part of these Japanese business men and students with Christian homes.

The Home Missions Council, through its Committee on Orientals and Hawaiians, is asking the denominations of the country to suggest to their missionary-minded Churches, in cities where there are Japanese individuals, to cultivate, through personal relations and familiar contacts, the Japanese strangers in their midst; and to make this cultivation of friends a distinct policy of the Church.

### The Soul of the Indian

"The Soul of the Indian," by Bishop Hugh L. Burseson, of South Dakota, one of the keenest and most sympathetic interpretations of the religious life and yearnings of the American Indian extant, has been reprinted in pamphlet form by the Home Mission Council, 156 Fifth Avenue, New York City, and can be had from the Council at 10 cents a copy, \$4.50 a hundred, postpaid. It should be in the hands of every member of the Church of Jesus Christ.



## NOTES

Reports are coming in regarding the Daily Vacation Bible Schools, which a great many of the Missions conducted, and practically all the reports are most gratifying. The school conducted by Trinity Mission, Detroit, during the month of July had an enrollment of 160 pupils and 12 teachers. Twenty-six of these children came from families which have no Church relation. This congregation has conducted D. V. B. Schools for three years, and this year's school is considered by the pastor, Rev. F. W. Bald, to be the largest and best. The attendance has been more steady and the conduct of the pupils greatly improved. There are about 60 D. V. B. Schools in the city of Detroit, and that conducted by Trinity Church is the fourth largest. The school conducted by our Hungarian Mission is the largest.

\* \* \*

Rev. H. A. Shiffer, pastor of the Mission in Wilkes-Barre, Pa., reported that this year a Union D. V. B. School was held with the M. E. Church, which arrangement proved very satisfactory, and "the Mission did not lose but rather gained by the union."

\* \* \*

The D. V. B. School conducted by Grace Mission, Chicago, of which Rev. M. E. Beck is the pastor, had a larger enrollment and attendance this year than ever before. Many nationalities were represented. The enrollment was 102.

\* \* \*

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, reports that his work is at present centered in the Daily Vacation School held from 9 A. M. to 3 P. M. The total enrollment is 114 and average daily attendance for the past month was 94. The school term lasts nine weeks.

\* \* \*

The Gary, Ind., Mission, Rev. J. M. Johnson, pastor, is doing its part in helping the new Chicago Classis establish a good record. The first quarter of its apportionment was paid before July 1st. The pastor writes: "We aim to keep up a monthly payment, and to pay the larger part of our apportionment before fall, if at all possible."

Rev. J. T. Bucher, pastor of the Grace Mission, Canton, Ohio, reports that they have overpaid the classical apportionment in advance for 1922-23.

\* \* \*

Heidelberg Mission, Dayton, Ohio, of which Rev. C. G. Beaver is the pastor, broke ground for its new Church building.

\* \* \*

St. Paul's Church, Juniata, Pa., Rev. John K. Wetzel, pastor, was closed during the first three Sundays in August while improvements and renovations were being made. The improvements include a fine wooden floor, decoration of the social room, the installation of additional radiation throughout the building, the laying of a new floor-covering in cork-carpet, the enlargement of the choir-loft and redecoration of the Church walls. This will be done at an expense of \$2,000. St. Paul's Congregation and Sunday School have recently made final payment of a parsonage debt of \$3,600, which remained at the beginning of the present pastorate. Sunday School classes are purchasing a Rotospeed duplicator for the use of the Congregation and Sunday School.

\* \* \*

A Church-building Fund of \$500 was recently received from one of our respected ministers of the Reformed Church. The Fund itself will be in due course of time published with a number of others. This brother, however, writes: "My father having died when I was a child, I had to earn my own living, and in this way worked my way through college and seminary, and spent my whole life in the ministry on a small salary. . . . The pastoral charges I served always paid me but a meager salary. But, during all these years, I have cheerfully contributed one-tenth of my income to benevolent purposes; and I bear testimony to the fact that through the goodness and blessing of God we have never been without bread."

\* \* \*

Rev. Eugene Boros, our Hungarian Missionary at Chicago-Burnside, Ill., reports that with the assistance of Mrs. Boros and Mr. John Botty, he is conducting three Daily Vacation Bible Schools. The school at Burnside is conducted every

morning from 9 to 11.30, with an enrollment of 162 scholars. In the afternoon Mr. Botty goes to West Pullman where he has 49 pupils in the public school building. In order to do this he travels ten miles every day. Mr. and Mrs. Boros are at West Chicago every afternoon with 51 children. They travel 34 miles every day. These schools were conducted from July 3rd to August 25th.

### Student Fellowship for Christian Life Service

AT the student conference in the University of Illinois, from February 17 to 19, plans for the continuation of the Student Fellowship for Christian Life Service were left in the hands of an Executive Committee of seven students from different parts of the United States. The Executive Committee met in conference in New York City as guests of the Committee on Recruiting of the Home Missions Council and the Council of Women for Home Missions, May 5 to 8, to form a definite policy as to relationships with co-operating organizations. Plans are made for a program of extension which will be presented to the students at summer conferences.

Besides the executive sessions of the Committee, the most important part of their meeting was when the students met with the Committee on Recruiting of the Home Missions Council and the Council of Women for Home Missions and Church Board Secretaries to present their program.

The Student Fellowship for Christian Life-Service is a movement which has grown out of a great need. The reports from the colleges show that all over the country there are groups of students who have associated themselves together because of the common purpose of helping to make America and the world Christian. This new Student Fellowship should have the prayers of all the Christian people of this country that God may use these young people who have the burning desire to help bring in the Kingdom of God and to challenge other students to give their lives in service.

### WORK AMONG BOHEMIANS

The following interesting letter has been received from Rev. J. Stule, who is doing evangelistic work in Czecho-Slovakia. Mr. Stule was formerly pastor of our Bohemian Mission in Cedar Rapids:

"I am glad that I can say that our Reformed Church in the United States has sent me out here at this time when help is most needed and when help rendered to our cause in this Republic means really so much to the Church out here and to the nation as well. On June 10th, towards evening, we reached the home of my recently widowed mother and my sister. The following Sunday I went to Kronna, one of our strongest congregations in eastern Bohemia, surrounded by the darkest kind of Romanism, and I delivered my first sermon as an ordained Reformed minister in Bohemia in a medium-sized Reformed Church at Soratouch, a village among forests, poor and desolate. The Church was packed both down stairs and in the gallery. The worshippers were of all ages. On Sunday, June 25th, I preached to a large assembly of Reformed and Catholic people in Ranna, where they have prepared a house for us to stay. In the afternoon of that same day I preached to a large audience in a school room of the public school at Roacov, deeper in the forests. At night I met a large meeting of young people in Kronna. A week later I went to our Church at Skvovee, near Prague, and on July 4th moved my family, my mother and sister to Ranna. This neighborhood is very poor and very dark. I had a very large open air meeting in the public square of the city of Hlinsko, where about 2,000 listened to my sermon. The Sunday following that I had another meeting in the Girls' High School in the same city where I baptized three children, received two into the Church and started a choir. Here in Hlinsko we have in one year over 300 converts. In Roacov (3 miles east) we have another congregation of about 200 converts. The poverty is great and the gospel seems to be greatly appreciated and welcomed."

She was taking her religion in earnest, and she gave good proof of it in her use of money. For the use of money can be made a touchstone of sincerity.—Harry Emerson Fosdick.



### Incidents in the Work of a D. V. B. S. Teacher

Grace Mission, Detroit, Michigan, of which Rev. C. A. Albright is the pastor, has had a most successful D. V. B. School, as have also Trinity Church and the Hungarian Mission. Miss Martha E. Zierdt, the Social Worker in Grace Mission, who had charge of the School held there, gives the following little account of some of her work:

"On Friday, July 21st, my Vacation School had its picnic. One child came wearing rubbers on account of a sore foot. I examined the foot at the picnic and found an advanced case of blood poisoning. Rev. Mr. Albright brought the child back to the city in his car, and we took her to the Samaritan Hospital for examination. The doctor said that the foot must be lanced at once because the infection might reach her knee, possibly the thigh by the next day. I stayed with Helen, and Mr. Albright brought her father. He could not speak English, but a Polish nurse explained our intentions and he consented. The hospital dressed the foot for three days, since which time I have dressed it. This family (the father and 3 small girls) are most grateful for our help. They attended our lawn festival, Vacation School exercises, and have inquired about our Sunday School.

"Three Polish girls, juniors in the Vacation School, have joined the Sunday School. They were never in our Church before the Vacation School.

"A sallow youth of about 13, in the Vacation School, when I discussed the proper food for growing boys and girls, said, 'I couldn't get along without coffee.' I tried to show that milk was vital in growth, and in making boys and girls strong. Imagine my surprise when this same boy opened his lunch at the school picnic and produced a *quart bottle of milk!* He had carried it all the way out there.

"One little girl from the school is drinking milk (which she detests) and marking on a calendar for me just how much she drinks every day. She is considerably under weight.

"I had given the children a talk about kindness to dumb animals. A few days later, the father of little Beatrice dis-

covered her on the back porch with five white saucers spread out before her and five waif cats. She was in the act of filling the saucers from a quart bottle of milk purloined from the family refrigerator when her father apprehended her. 'What are you doing, Beatrice?' 'Why, I'm feeding these poor kitties 'cause Miss Zierdt said we should be kind to dumb animals what can't help themselves.' One never knows how literally one's directions will be carried out."

### Northern Migration a Church Challenge

The Joint Committee on the Negro of the Home Missions Council and the Council of Women for Home Missions made the following comment on the war migration northward of the southern Negro. It is significant in its challenge to the Churches in our northern communities.

"As anticipated, the census of 1920 reveals a significant change in the location of Negroes in different sections of the country. While the total change from South to North has meant a real trek of population, it has not assumed the inflated proportions carelessly claimed by some speakers and writers. Sixty years ago 92% of the Negroes lived in the South. Ten years ago 89% were in the South. Now 85% of the Negro people are in the South. With a relatively small number in the North the change of 4% of the total Negro population in the whole country in a decade is noteworthy. It means that three-fourths of the increase for the last decade has been in the North and West. The total increase of Negroes in the United States in 1910-1920 has been 635,250. The North and West have absorbed 472,418 of this increase, the South 162,832. The line between North and South follows the northern boundaries of Delaware, Maryland, West Virginia, Kentucky, Arkansas and Oklahoma. The West is that part of the country lying west of the eastern limits of Montana, Wyoming, Colorado and New Mexico. The summary of changed geographical locations of Negro population assumes rather startling form when it is realized that in the last decade the increase in Negro population in the South has been 1.9%; in the North 43.3%, and in the West 55.1%."



## ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

FOR some years it has been the custom of the Board of Home Missions to hold its annual meeting sometime during the month of July at headquarters, Philadelphia. This year, however, because of the many demands being made upon the time of the busy members of the Board, it seemed almost impossible to fix a date when they could assemble in Philadelphia. Therefore, when it was learned that the Board of Foreign Missions would meet in Tiffin, Ohio, on July 6th, also the Cabinet of the Woman's Missionary Society of General Synod, it was found that it would be a very happy arrangement for the Board of Home Missions to meet at Tiffin, also. The Executive Committee of the Board went into session in University Hall, Heidelberg University, Tiffin, Ohio, on the morning of July 5th, and the entire Board met in the evening of that day. The sessions continued until the afternoon of the 7th. All the members of the Board, also the Superintendents were present, with the exception of the General Secretary, Dr. C. E. Schaefer, who is in Europe, and Elder Emory L. Coblenz, who was unavoidably prevented. There were also present Dr. T. P. Bolliger, of the Tri-Synodic Board; and Mrs. E. W. Lentz and Mrs. H. D. Hershey, representing the Woman's Missionary Society of General Synod. During the sessions many visitors appeared, among them being Dr. Frederick Mayer, President of the Tri-Synodic Board; Dr. Samuel Z. Beam, of Tiffin; Mrs. B. B. Krammes, President of the W. M. S. G. S.; Dr. Alex. Kalassay, Dean of the Western Hungarian Classis; also several of the Home Missionaries with their Elders and a number of the Hungarian Missionaries. Much of the routine business was attended to during the meeting of the Executive Committee, and the larger questions of policy and program were taken up by the entire Board.

The following resignations were accepted:—Rev. A. S. Peeler, from Lenoir, N. C.; Rev. O. H. Dorschel, from Grace, Buffalo, N. Y.; Rev. Stephen Virag, from Hungarian, East Chicago, Ind.; and Miss Dorothy Karlson, as Deaconess, at Winchester, Va.

The following were ordered to be commissioned:—Rev. Henry Herber, for Hale Memorial, Dayton, Ohio; Rev. John B. Swartz, for South Fork Charge, N. C.; Rev. Paul Limbert, for St. John's, Pottstown, Pa.; Rev. Frank Helmich, for Bohemian, Cedar Rapids, Ia.; Rev. Eugene Vecsey, for Hungarian Charge of Ashtabula, Conneaut and Erie; Rev. Stephen Virag, for the Hungarian Charge of Kalamazoo-Grand Rapids, Mich.; Rev. W. F. Kissel, Hamilton, Ohio; Rev. Stephen Borsos, as Traveling Hungarian Missionary; Rev. K. Namekawa, as Missionary Teacher for the Japanese Mission, San Francisco, Cal. Mr. Ralph S. Adams was appointed as Rural Field Worker, on recommendation of the Commission on Social Service and Rural Work. Miss Kathryn Allebach was appointed as Deaconess in the Winchester, Va., Mission, and Mrs. Helen Balas, Ph.D., as Deaconess and Social Worker in the Buffalo Hungarian Mission. Several Daily Vacation School Teachers were appointed for the Hungarian Missions and one for the Italian Mission in Chicago.

The Church at Hamilton, Ohio, was enrolled as a Mission under the care of the Board. A proposition made by the Warren, Ohio, Mission was accepted, whereby that Mission goes to self-support. Christ Reformed Church, Pittsburgh, was dropped from the roll and referred back to Allegheny Classis.

The report of the Treasurer showed net receipts for the year in the General Fund of \$211,136.66. This is an increase of \$20,029.29 over the receipts of the previous year in this Department. The expenditures were \$353,893.02. The net receipts in the Church-building Fund Department were \$174,768, as over against \$164,081.70 received during the previous year. Of this amount, however, \$109,189.83 was received in cash from the Forward Movement. In addition there was also received from the Forward Movement \$17,328.72 in Liberty Bonds and other securities. During the year the Board enrolled 38 Church-building Funds to the value of \$34,500 or the

equivalent of 69 Church-building Funds of \$500 each. Owing to the enlarged building program and the reception of the Hungarian Churches, the deficit of the Board was greatly increased. It is earnestly hoped that the back dues on the Forward Movement will be promptly paid so that the Board's deficit may be met.

The Superintendents of the various Departments made their reports, showing great activity along all lines. This was particularly true of the Department of Immigration, as during the year 28 congregations from the Hungarian Reformed Church in America were received into the Reformed Church in the United States through the Board of Home Missions. These negotiations have taken considerable time, energy and expense. The report of the Superintendent of the department created at the last annual meeting of the Board—that of the Department on the Pacific Coast—showed a complete reorganization of the work done among the Japanese on the Pacific Coast. The Los Angeles Japanese Mission now has a splendid equipment. The building purchased by the Board some time ago has been entirely renovated and put into condition for aggressive work. All this was

done under the able direction and financial assistance of Mr. Will S. Prugh, of San Gabriel, Cal. The proposed new building for educational and social work for the Japanese Mission in San Francisco will be started at once. The Woman's Missionary Society of General Synod will provide the funds for this. It will be of interest to learn that from this Japanese Mission in San Francisco, Rev. J. Mori has sent 11 Japanese young men to College. Rev. T. Kaneko, who is in charge of the Japanese Mission in Los Angeles, and Rev. K. Namekawa, the newly appointed Missionary Teacher for San Francisco, are of this number.

The Commissions on Evangelism and on Social Service and Rural Work presented most interesting reports of their work during the year and made certain recommendations.

The Jewish work was reported on by Mrs. Krammes for the work in Philadelphia, and by Mr. Geo. Wulfin for the work in Brooklyn.

The Home Mission Day Offering for this year was again designated for "The A. C. Whitmer Memorial Church-building Fund." A little over one-half of the amount set as the total for this Fund, was



JAPANESE REFORMED CHURCH, LOS ANGELES, CAL.



raised last Home Mission Day, and it is expected that the Fund will be completed this year if pastors and congregations will co-operate.

One of the most important items of the meeting was that of fixing the appropriations of the Missionaries for the current year. Quite a number of the Missions were willing to assume a larger amount on the salaries of their pastors, thus reducing the amounts to be appropriated by the Board. In some few instances it was necessary to make increases in the appropriations. Each Mission was considered separately and carefully.

There were many requests for help in the erection of new buildings. It was impossible, however, because of the condition of the treasury for these to be granted, except in the cases of Kenmore, O., and East Market Street, Akron, which were most urgent cases because of overcrowded Sunday Schools. Certain other Missions, however, were promised aid at some future time.

During the session a letter of greeting was received from the General Secretary, Dr. C. E. Schaeffer, who is at present in Europe.

In reviewing the meeting held in such a delightful environment as that of Heidelberg University and under such a Missionary atmosphere, one of the outstanding events is that which took place on Thursday evening, July 6th, in the College Chapel, when a joint service was participated in by the members of the Boards of Home and Foreign Missions, the Woman's Missionary Society General Synodical Cabinet, twenty-seven Foreign Missionaries and their friends and the members of the Reformed Church living in Tiffin. This was presided over by Dr. Bartholomew. Dr. C. B. Schneder, Vice-President of the Board of Home Missions, spoke for that Board, while Dr. C. E. Miller, the host of this Missionary gathering, made the welcoming address.

The quarterly meeting of the Executive Committee of the Board of Home Missions will be held in Pittsburgh, Pa., on October 13th, 1922.

B. Y. S.

## Observations of the Treasurer

J. S. WISE

**S**ITTING in a Cleveland hotel room on Monday morning, July 31st, I picked up the "Gideon Bible" and read Chapters 17 and 18 of the Acts of the Apostles. I was impressed with the wanderings of Paul. Apparently he traveled from city to city without any definite object in view save that of preaching Christ whenever and wherever the opportunity afforded. I could not help comparing Paul with myself. I, too, am more or less of a wanderer. Of course, I always have an objective. I know where I am going and what I expect to accomplish. I presume Paul did also, only the record does not say so.

I left home Wednesday night, July 26th, bound for the Kiskiminetas Missionary Conference. I arrived there about nine o'clock Thursday morning and immediately entered into its activities—its Study Classes and discussions. In the evening I delivered an address on "The Practical Side of Our Home Mission Work." The main thought of the address consisted in showing up the fallacy of calling the most unstable and unenduring things of life, the practical things and the stable and enduring things, the impractical ones.

The "Kiski" Conference was a grand success, socially, morally, spiritually and intellectually. What a fine "bunch" of young people! How they enjoyed themselves! It must be observed and greatly to their credit, that there was no "cutting" of classes nor of any of the program. Because of that, I am sure, much was added to their enjoyment and happiness.

Leaving "Kiski" early on Saturday morning I spent the whole day riding in hot, dusty day coaches on my way to Warren, Pa. I had several long and tiresome "waits" on the way, so that the cordial greetings of Brother Reimers and his good wife and four children were stimulating and refreshing. Paul, I am sure, did not appreciate such greetings any more than I do. They mean much to the wanderer.

I found the Mission at Warren quite interesting and promising. I taught a



class of young men and women in the Sunday School—a class that is hard to beat, even in our largest Sunday Schools. In that class and the elementary grades we have the future congregation. The equipment is very inadequate and that accounts for my stop-over there. An address to the Sunday School and one to the congregation afterwards, a conference as to future plans with the consistory, a delightful dinner with the Reimers and my stay in Warren was over. Another hot ride of nearly three hours and I found myself stranded for three and a half hours more in Erie before I could connect for Cleveland.

While in Erie I took a short walk and soon came to beautiful Central Square, full of fine shade trees, directly opposite the City Hall. The benches were inviting and I sat down. I soon noticed an old man placing a lot of chairs in order. His movements indicated a "grouch." It was evident that he was the janitor of the near-by Church and that he was unwillingly making ready for an open-air service. Soon the people began to gather. They were mostly old ladies and a few old men. They came early. A little later the younger folks began to arrive and the preparations became more interesting. Promptly at seven o'clock a cornetist played, "I love to tell the story." Those scattered at more distant points in the park moved nearer. I was one of them. The singing was weak. Evidently the people were timid and afraid to sing out. The speaker, however, was a good one and delivered his message convincingly and with authority. I enjoyed it very much. It was a union meeting under the auspices of the down-town Churches of the city. Such meetings might well be emulated in many other cities during the hot months of the year. Many people heard the message who are not usually found in our Churches. The affair compared favorably with the sunset services of our Conferences.

I hurriedly left at the close of the address to catch my train for Cleveland, where I arrived after ten o'clock, tired and ready for bed. And now, I must leave again for Tiffin, where I am to speak tonight on the same subject I had at "Kiski." Before leaving, however, I

want to say a word about the "Gideon Bible" mentioned in my first paragraph. A label with the following words is pasted on the inside of the front cover: "This Holy Book, whose leaves display the Life, the Light, the Truth, the Way, is placed in this room by The Gideons—The Christian Commercial Travelers' Association of America, with the hope also that by means of this Book many may be brought to know the love of Christ which passeth knowledge." I often felt that the Gideons are rendering an invaluable service for the Kingdom, but somehow never before had such a fine opportunity of expressing it in such a public way.

\* \* \*

On my arrival at Tiffin I found the Conference in full swing, well attended and the enthusiasm in fine shape. Our young people are sensing the value of these conferences. There was a time when the delegates were mostly of **middle-age, yes**, dangerously near the old-age line, but not so now. The young people are prevailing in the majority. The spirit of all the Conferences is such that I would advise all the "old ones" who do not enjoy the impulsive fellowship of the "young ones" to stay at home. The present day Missionary Conference is not the place for them. But if, on the other hand, they are in full sympathy with the **young folks** and really enjoy their fellowship, then by all means they should go and enjoy the good time awaiting them. I had to leave Tiffin all too soon. Other duties called and after delivering the address on Monday night and conducting a quiz hour on Tuesday morning, I hurriedly departed for Detroit.

Tuesday night and all day Wednesday was spent in that city. I arrived at six P. M., and was welcomed at the station by the Rev. F. W. Bald. At eight o'clock Brother Bald and I attended a meeting of the Consistory of the Hungarian Reformed Church located in Del Ray section of the city. All of next day was virtually devoted to our Hungarian work. Their finances needed attention. Bankers had to be consulted. The Board must play the part of "big brother." Well, we succeeded in adjusting matters, but the day was pretty well used up in the many details that had to be "ironed out."

At noon we had a delightful luncheon at the Y. M. C. A. Rev. Dr. Pearson, Chairman of the Committee of the Church Federation of Detroit, was the host. Besides Dr. Pearson, Brother Bald and myself, Dr. Gantz, the Superintendent of Church Extension for the Presbyterians of Detroit, Miss Grindley, social worker in the Del Ray District, and Rev. Michael Toth, our Hungarian pastor, were present.

That night I sailed for Cleveland. I was very comfortable. The movement of the palatial steamer is quite different from the rattling, roaring, rushing sleeping car. It is smooth, quiet, cool and restful. Early in the morning I was greeted at the dock by Dr. Souders and Rev. Alex. Toth, pastor of our Hungarian Church of Cleveland. The day again was given up to the problems of the Hungarians not only in Cleveland, but in Lorain, Ohio, also.

I shall write more about our Hungarian work in another article.

Again at night I found it necessary to depart, not by boat, but by sleeper. Being tired I soon forgot the rattle and noise and on Friday morning, August 4th, just as I was enjoying myself in dreamland, I was awakened by the porter who informed me it was time to get up as we would soon be in Philadelphia. Did I go home? Oh, no! It was the office for me! There I found stacks of mail and quite a few problems that needed attention, and it was not until nearly six o'clock in the evening that I was finally at leisure to join my family and call myself at home.

## Hungarian Vacation Schools

(Continued from Second Cover Page)

Each of these grades is thoroughly instructed in language and religion. Hungarian hymns and folk-songs are enthusiastically sung by the pupils. These schools are by no means tiresome or irksome to the children, and the visitor cannot help but be impressed with the air of genuine happiness that is decidedly prevalent. Under such conditions the schools cannot help but be of great value in the development of the Hungarian child life.

Other Hungarian Vacation Schools were also visited. It is certainly gratifying to know that our Hungarian Vacation Schools in Cleveland, Detroit (see picture elsewhere), and Lorain are in the lead numerically of all the Protestant Churches having had Daily Vacation Bible Schools this year, in their respective cities.

J. S. W.

(Continued from Page 404)

Church Organization? Can it be done without it? Are we to have a Community Church along with our one hundred and fifty-six other varieties?

In the answer to such questions as these is concealed the answer to the question of the relation of the Federation of Churches to the Community Church. In it also lies the answer for a host of benevolent minded men and women.

## BOARD OF HOME MISSIONS General Fund Receipts for July

Synods—	1922	1921	Increase	Decrease
Eastern .....	\$3,012.36	\$2,647.33	\$365.03	.....
Potomac .....	298.65	1,182.76	.....	\$884.11
Ohio .....	1,330.34	2,230.52	.....	900.18
Pittsburgh .....	625.00	1,060.00	.....	435.00
Interior .....	89.00	178.00	.....	89.00
German of the East.....	636.85	451.40	185.45	.....
*Central .....	.....	15.51	.....	15.51
*Northwest .....	110.00	.....	110.00	.....
Jewish .....	76.90	16.00	60.90	.....
W. M. S. G. S. ....	1,022.25	931.70	90.55	.....
Y. P. S. C. E. ....	.....	5.00	.....	5.00
All other sources.....	41.28	246.13	.....	204.85
Totals .....	\$7,242.63	\$8,964.35	\$811.93	\$2,533.65
Decrease for the month.....	.....	.....	.....	\$1,721.72

\*For Hungarian and Harbor Missions only.

The W. M. S. gave \$40.00 additional for Church-building Funds and other causes.

## EXTRACTS FROM REPORTS PRESENTED AT THE ANNUAL MEETING

*From Report of Dr. D. A. Souders, Superintendent of Immigrant Department:—*

"It was a year of crises and decision for all immigrant people, irrespective of nationality, language, financial condition or religious affiliation. Immigration was restricted by act of Congress to 3% of those of a given nationality, which meant for the Hungarians 3% of 460,000, or 13,800, only one-fourth of whom were Protestant, and only one-fifth were Reformed. These 2,760 persons, if scattered among the 92 Protestant congregations would mean per congregation an average of 30 persons—a negligible number, and composed almost exclusively of relatives of persons already here. The stream of emigration, on the other hand, was very large. Not all the reports are at hand, but those sent in show an average increase of two to an average loss of 12—that is a loss six times as large as the increase. In addition to the losses by emigration there have been serious losses of members and financial support through removals to other communities for lack of employment. This loss of membership seriously affects the finances of the congregations owing to the fact that it is only the more fortunate members who emigrate to the homeland either to purchase land for themselves or to help their distressed relatives to maintain themselves.

"Another problem confronting the Hungarian ministers has been an increasing restlessness among their people. This can be accounted for in part by the prevalent spirit of the times, due to the lack of employment on the one hand and high cost of living on the other; but two other factors without doubt enter into the problem:

"1. There is a growing spirit of Americanism in all the congregations.

"2. The attempt to establish an independent church and the movement toward the Episcopalian Church.

"The ministers of the congregations coming to us have shown sincere loyalty to the change from one Church to

another. One of the younger men coming to our Church has been lecturing to his people every Sunday afternoon on the Constitution of the Reformed Church, the Heidelberg Catechism, and the Reformed Church Boards. He has affiliated himself with the local Reformed Ministers' Association and has entertained them at his home. A group of the incoming ministers in Northern Ohio, together with Reformed and Presbyterian Hungarian Ministers, have organized the Bethesda Circle for mutual help in Evangelistic campaigns and are now urging the organization of similar circles in all parts of the country. All the Hungarian ministers are coming into closer fellowship with the American ministers in their respective communities."

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*From Report of Rev. James M. Mullan, Superintendent of Department of the East:—*

"Within the past month I surveyed the Missions of my Department by use of a questionnaire that was put into form during the Interchurch World Movement, known as the 'Par Standard,' slightly modified for my purpose. This questionnaire covers six main items of inquiry under 31 points—Pastor, Parish, Physical Equipment, Religious Education, Finance and Program. From the results I report the following information:

"There are 82 Mission Charges in the Department of the East—32 within the Eastern Synod, 28 within the Potomac Synod, and 22 within the Pittsburgh Synod. There is a resident pastor in each of these charges with one exception. Each of the charges, except 16, consists of a single congregation.

"Nine questions were asked concerning physical equipment. It is rather interesting to note that the replies from the Missions of the three Synods were remarkably coincidental. The average for the Missions of each of these Synods was: Unqualified Affirmative, 5; Partially Affirmative, 3; Negative, 1. This means that the equipment of the Missions is a little more than 50% of the standard. Forty-one of



the Missions—just a half—should in whole or part build before they are equipped sufficiently well for adequate work when they become self-supporting.

“As to finance, all but 10 adopt annually a budget including local expenses and benevolence. All but nine make an annual every-member canvass and all but two provide in their benevolence for the apportionment in full. In 46 of the Missions—56%—the Pastor’s salary is less than \$1800 and house, which would seem not to be too high a standard for the Church to set according to minimum budgets that have been worked out by various agencies in the interest of adequate standards of living in America.

“The largest single factor in the situation of the Missions in this Department is that of equipment. It is the lack of physical equipment, or the burden of debt in consequence of securing adequate equipment, that necessitates continued and in some instances prolonged support on the part of the Board.”

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*From Report of Dr. John C. Horning, Superintendent of Department of the West:—*

“It is a matter of common satisfaction and encouragement to report that all Missions in the Synod of the Mid-West are supplied with pastors and all but two in the Synod of the Ohio, and one of these has prospects of a regular pastor. The number of deaconesses or church workers who assist pastors in carrying on the work or directing the activities of a Sunday School Mission, is seven, all but one giving full time service. The services of these workers count much for the progress of the work in most fields. Their province is not to relieve the pastor, but to increase his effectiveness in promoting an aggressive program of ingathering and upbuilding.

“Religious instruction is becoming a matter of increasing importance and urgency. Efforts are being put forth not only to increase the efficiency of the work of the Sunday School, but also to supplement the religious education with the Daily Vacation Bible School and Religious Day Schools.

“The increase in members in Mid-West Synod is 5% and in Ohio Synod 4.6%. The contributions for all purposes in the former Synod average \$30.95 and in the latter \$20.71. These are somewhat indicative of the spiritual up-lift and outlook. In Mid-West Synod the total benevolence is almost three times the amount paid for apportionment. In Ohio Synod the total benevolence is one and one-half times the amount paid for apportionments.”

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*From Report of Rev. E. F. Evemeyer, Superintendent of Department on the Pacific Coast:—*

“I am happy to tell you of our delight in the prospects and opportunities on the Pacific Coast. We have been late going in, but not too late. The fact is—there never was a more open door than just now, and especially in Southern California. The multitudes are coming to Los Angeles at the rate of one hundred thousand per year. The most reliable authorities confidently expect that Los Angeles will have a population of three millions in twenty-five years or less. Be this as it may, life and activity are there and Los Angeles has known no such thing as a business slump. The region is not over-churched and Protestantism is on the job. Shall the Reformed Church do her part? She can and I am sure she will. Two things, however, must be forthcoming if we are to realize: first, funds, and second, men of high calibre. Your Board, Mr. President, must now hear, and never to forget, that the dollar does not carry as far on the Pacific Coast as it does east of the Mississippi River. This obtains in every phase of life and in every transaction. As to men, the outstanding characteristic of the California preacher is that he can preach. He is then surrounded by a strong corps of workers. This is the Missionary program of the Protestant Church in the Far West. We can do nothing else and succeed.

“During the months much time and attention have been given to the internal workings of the Missions. In each case a complete program of reorganization has been set in motion, to which there has been a splendid response.

*"First Church, Los Angeles.*—This Mission has a fine nucleus of splendid people, and pastor and people are keenly anxious to set up a live, compelling, Christian organization. In this case, however, the Board must take heroic steps and in the very near future. The Church location and Church building are utterly impossible. The marvel is that we have anything even to tell the story. In this connection permit me to pay a tribute to the pastor. If it were not for the tireless, persistent and conscientious work of the Rev. Mr. Von Gruening, there would be no Reformed Church in Los Angeles. He simply held on with the characteristic Western grip. He has held the fort and nothing more could possibly have been expected. The S.O.S. call, however, is out and the Church must hear and respond.

*"Japanese Mission, Los Angeles.*—Our Japanese work, on the contrary, is in splendid condition and conducted in a most substantial fashion. There are certain handicaps, but not beyond correction. The work in Los Angeles headed by Rev. Mr. Kaneko, has been wonderfully stimulated by the recent renovations and extensive repairs. It is a busy work-shop. Rev. Mr. Kaneko appeals to the most substantial class of Japanese and is an especial favorite with young men.

"With the Japanese situation as it is on the Western Coast, these pastors are as truly Missionary and as much alone at a big task as the Missionary in the Foreign field. May I urge you to bear this fact in mind. The future of the work, too, has shifted from the incoming Japanese to the second and third generations. These are here to stay and are keenly anxious about Americanization and its responsibilities. In Los Angeles the Bible School is being fully reorganized and graded. The Every Member Canvass is now on with splendid results. A full Consistory is soon to be elected and the congregation will make proper application for admission into a Classical body.

*"Japanese Mission in San Francisco.*—In San Francisco among the Japanese Missions we have by far the best work. It is so recognized, and among the Japanese on the Coast Rev. Mr. Mori is declared

to be the outstanding preacher. His clarity of thought and eloquence is a topic of comment. He is a man of vision. He, too, has established his work among high grade people. Our Japanese brethren pay great attention, and very properly so, to educational work in night-schools, kindergartens and music. They do so with great success and in spite of the dearth of paid workers. In this respect we must strengthen them. As in Los Angeles, so in San Francisco, the Every Member Canvass and the reorganization of the Bible School are now in progress. Thus far these Missions have done little on the Apportionment, but will do so in full in the future.

"Rev. Mr. Mori and his people are waiting almost impatiently for the educational building. The Woman's Missionary Society of General Synod has agreed to enter upon its erection at once. But the building is not all. It must be equipped and workers in proper numbers and quality provided. With this at their command a large work is certain. As it is, I make bold to assert that no Church anywhere in the denomination has so many hours of activity per week as do these Japanese Missions. No such work as proposed is carried on among the Japanese on the Coast, while any amount of it is found among the Chinese. I have looked carefully into the Chinese activities of other denominations and find from five to fifteen paid workers in each."

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*From Report of Mr. J. S. Wise, Superintendent of Church-building Department:*—

"The year just ended was a great one in the history of the Board. Its achievements were far in excess of all former attempts or conceptions. It involved the actual handling of over \$900,000.00 and increased the assets of the Board beyond the million mark. Our Church-building Funds continue to appeal to the generosity of our people. The fact that they represent the paid-in capital of the Board, gives the Board standing and stability in the judgment of bankers and commands such respect as enables us to borrow large sums of money to promote our numerous projects."

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

### THE COMMUNITY CHURCH

By E. C. LUNGER

Secretary of the Eastern Pennsylvania Christian Missionary Society

THE Community Church is one of a number of modern expressions of the conviction that there should be a realignment of our Christian forces. Original Christianity had to do with a kingdom which presented a gospel for "all nations" and "every creature." Christianity as we know it is a system of wheels within wheels, separated sometimes by important doctrines and political differences. Each group of our modern Christians is likely to be concerned more with snatching brands, of its own peculiar kind, from the burning than with putting out the fire. Even if we ignore denominational differences the whole Christian body seems to have forgotten the solidarity of the race and, of course, with that has lost its vision of the Kingdom.

Few of us are optimistic enough to believe that a Federation of Churches, the multiplication of Community Churches or any similar movement is to be the ultimate in Christian re-union. All these are rather a revelation of two things. First: our desire for unity. Second: our determination to be doing something while waiting the necessary conquest of inertia by which unity is to be established.

The Community Church has a number of advantages over any denominational organization which could be formed in the same community. In the first place the Denominational Church is likely to be placed there from without, or at least built up with outside assistance, so that in a sense it is an exotic plant. The Community Church on the other hand will grow up in a neighborhood without outside assistance, often in spite of outside opposition, but it can be assured from the start of local sympathy and support.

The community will say: "This is our project and we will see it through." The local enthusiasm generated by such a church is the despair, if not the envy, of neighboring churches.

It is to be expected, too, that the Community Church will follow the teaching of our common Master, so far as its own community is concerned, and minister to it instead of being ministered to by it. It will probably live for the community instead of living off it. Whatever may be said of the Community Church's world vision it is likely to have both a vision and a conscience for its own community. It will adopt the spirit of these words with which we all became so familiar recently: "It is the business of the church not to build itself up out of the community, but to build up the community out of its very life." In fact, as we shall see later, the weakness as well as the strength of the Community Church may lie just here. If Denominational Christianity has lost its vision of the Kingdom in its concern over a province the Community Church is likely to lose it in its concern over a parish. There is likely to be little else in the conviction out of which a Community Church is born other than the obvious fact that one church can minister to this community better than three or four.

Another advantage the Community Church has over our existing organizations is in the matter of emphasis. It is in the very genius of present churches to put the emphasis on our differences. Here is both the historical foundation and the apologetic for Denominationalism. On the other hand it is in the very nature of the Community Church to put the em-



phasis on our agreements. In fact there will never be a Community Church, that may fairly be called a church at all, until there is a conviction that these latter are more important than the former. It is not to be hoped that exponents of the Community Church idea will be franker or fairer in their statements of similarities than we have been in our statements of dissimilarities but it will certainly be a refreshing shift of emphasis.

The Community Church comes to its task somewhat impoverished by its lack of traditions but there may be advantages even in this. It will have at least the freedom and incentive to evaluate all of its beliefs and practices in the light of the Holy Spirit's teachings and the present needs. A spring house-cleaning disarranges much of our routine practice but there seems to be no better way of ridding ourselves of accumulated rubbish and second best things.

These are some of the advantages, but there are also some dangerous hazards for every Community. The first of these is inherent in the very origin and organization of the Church. Every new Church in a Community and especially every Community Church is at first a veritable Adulam's Cave within which all the moral and theological discontents will flock. There will be others but these will furnish an adverse leaven in the lump. Your present church leader, trained in the councils of his own organization, will not be the first to adopt the Community Church idea. He is more likely to be among the last to do so. This means that your original leadership will of necessity be selected from the novices who may devour the flock.

Even the clerical leadership, although sometimes composed of outstanding men, will not always be of that type. The periphery of every religious body is dotted with wandering clerical stars of all tastes—but no taste. Community Churches sometimes offer a refuge for these broad and shallow men. If our clashing denominational organizations sometimes generate more heat than light these men are not likely to generate either. It is commonly understood that no man is in good standing with a Federation of Churches unless he is in similar stand-

ing with his own religious body. It sometimes happens that a man is not in good standing with some so-called "Community Churches" unless he is out of standing with his brethren. Whatever excuse there may be for this doctrinally it should not apply in matters of morals for here all of our tastes are similar.

Emphasis on a modicum of doctrine is not always an unmixed blessing either. There seems to be a popular notion to the effect that the fewer positive convictions we have the nearer we are together. Even if that be true it does not follow that if we have none at all we are together. That is probably the "dead peace" which Carlyle contrasted with a living peace. The ultimate Christian Unity is likely to come by doctrinal additions rather than by subtractions.

It has already been noticed that the Community may be made to bulk so large as to effectively hide the Kingdom. It is hard for the Community Church to support the missionary agencies now maintained by any religious body. Some general charity offers about the only available field. However good these things may be in themselves the world will not soon be won to Christ by the money given to Near East Relief and the Red Cross. The present organizations have the field, the tasks and the workers. Every Community Church taking the place of an existing organization, will be likely to cut off a certain amount of support from work already started. Is the work to be curtailed or will some organization of Community Churches take over certain fields? If they do are we to have the whole sickening process of duplication over again?

Is there any possible future for the Community Church Movement except in the creation of another religious body? There have been other Union Movements which produced another division. Community Churches now forming are an amalgamation of existing religious sentiments and forces. These have been created through the work of churches now in the field. The next step for Community Churches is promulgation. Has this ever been done without some Inter-

(Continued on Page 399)

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

*When the weary ones we love  
Enter on their rest above,  
When their words of love and cheer  
Fall no longer on our ear,  
Hush! be every murmur dumb:  
It is only "Till he come!"*

## In Death Triumphant

THE news of the death of Mrs. Ezra H. Guinther, at Tiffin, O., the beloved wife of our faithful missionary, came as a painful shock to her many friends. She had been lingering for months, with an incurable disease, and in spite of the fact that everything was done that medical skill could do to restore her to health, the end came on August 23rd. The call of the Master must have come to her as a sweet release.



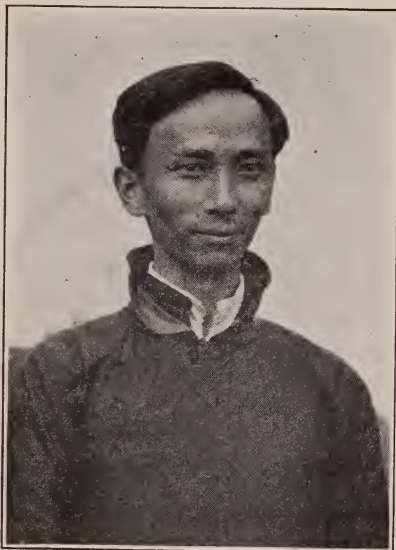
When we saw her last July, during the Conference of the Board with the Missionaries, we did not see how it was possible for her in her feeble condition to live much longer. And yet her deep interest in the work in Japan brought her to our meetings. The sweet grace of gentleness daily shone forth from her beaming eyes and smiling face. She was an ideal wife for a missionary. Her death will be a distinct loss to the Japan Mission. As a mother she cared for her loved ones with all the tenderness of a mother's heart. The great loss will be to her three dear children.

The funeral services were held in the First Reformed Church at Tiffin, of which she was a member for many years. In the absence of her pastor, Dr. A. C. Shuman, President Charles E. Miller, of Heidelberg University, had charge of the services. Brief addresses were spoken by Rev. O. W. Haulman, of Grace Church, Akron, who have been supporting Missionary Guinther since 1913, Elder Horace Ankeney and Dr. J. Albert Beam. It will always be a regret that, on account of illness, we could not fulfill her dying wish to be present at the funeral. We were present in spirit. The sympathy and prayers of a host of loving friends will go out to Brother Guinther and his dear little children. May the God of all grace and comfort be with them in their lonely hours and may they trust Him for their future guidance.

Immediately upon the news of the death of Mrs. Guinther, we sent a cablegram to the Japan Mission, to which Dr. Elmer H. Zaugg, Secretary of the Mission, promptly replied: "CONDOLE WITH YOU IN THE MUTUAL GREAT LOSS. CONVEY THE SINCERE SYMPATHY OF THE MISSION TO GUINTHER."

ALLEN R. BARTHOLOMEW.





### It is Worth While

It sent a thrill of joy through my heart when I heard of the safe arrival of Prof. David Hsiung, of Yochow City, Hunan, China, in this country. He is the first one to come to America from our China Mission, and in a certain sense represents the first fruits of the labors of our missionaries. We regard Mr. Hsiung as a young man of exceptional character and caliber, and we feel that if our China Mission can turn out young men of his stamp the men and the means that the church sends to China are not being spent in vain. Prof. Hsiung will spend the coming year at Heidelberg University, Tiffin. The letter given below was received after he arrived with Prof. George Bachman, whose home is at Germantown, O.

Germantown, Ohio,  
August 2nd, 1922.

My Dear Dr. Bartholomew:

I appreciate to the depth of my heart the kindness of all the brethren of the Mission, of whom you are one, in giving me this golden opportunity to come to this Christian land which I have heard, read and always admired so much, for my special study.

Though I cannot express my gratitude for what you have done and are doing for

me, yet I fully realize what this means to me and to my country.

I pray that God may help me to begin my career in His way. I will try my best in order to take the full advantage of this grand opportunity. I hope that I may become in due time, more and increasingly useful to my college, to my people and to my Lord, the source of all.

Thank you ever so much for your kind letter given to me by Dr. Beam.

With my kindest regards, I remain,

Very gratefully yours,  
DAVID S. HSIUNG.

### Wanted: Something to Read

Thirty-nine percent of the boys and girls in India who learn to read and write lose this ability within five years after they leave school. This amazing discovery is announced by the Educational Department of the India Government after a most careful investigation. In this simple statement of fact is indicated a tremendous loss of energy, time, and money. There are 155,344 primary schools in India with 6,133,521 pupils. The boys and girls, who gain and then lose the ability to read and write, represent an almost total loss of 40 percent in the output of this educational system.

The reason is simple but most significant. These boys and girls, chiefly boys, lose the ability to read, because they do not keep on reading when they leave school. The habit of reading has been partially formed but is soon lost. The reason for this is also simple; it is lost, because there is nothing interesting to read. The Commission on Village Education in India states with reference to this subject:

"The testimony makes it clear that everywhere there is an urgent need for a greater variety of simple and cheap vernacular literature. In many cases the lack of such literature has killed the desire to read."

### Who Will Meet the Demand?

In western lands the need for literature is generally supplied by private enterprise on a commercial basis. In the course of time this will be true in India. At pres-



ent it is impossible; the ordinary people in India are extremely poor. The proportion of readers to the whole population is very small. The languages are numerous. In consequence the production of literature, especially that of the type required for young boys and girls, is not likely to be a profitable enterprise. In this situation there is a remarkable opportunity for the Christian forces. This is recognized by many missionaries. The head of a system of elementary schools for boys writes:

"What I need is a constant supply of arresting leaflets, not exactly tracts, but the kind of pamphlet a school boy of limited education will carry home and read."

The Commission on Village Education in India further states:

"One of the most fitting attempts to meet this need is a small paper recently begun by the Mid-Indian Missionary Association as an agency for conserving the results of their primary schools. It aims to provide good stories, news of current events, articles on agriculture, education, temperance, rural life, and sanitation, besides a simple gospel message."

### A Sheik in Sunday School Work

Sheik Metry S. Dewairy, of Cairo, is directing the Sunday School work in Egypt as it relates to the World's Sunday School Association while Rev. Stephen van R. Trowbridge is on furlough in the United States. A number of personal incidents are given in a recent letter, which are well worth quoting:

"A Bible woman in one of our Sunday School conferences volunteered to begin a ragged Sunday School in a certain district of the city. The first Sunday she collected five and taught them a Bible story and gave each a picture card. On the second Sunday twenty were present and in two months' time, seventy was the average attendance. So she had to hire a house and secure more teachers to help her."

"A teacher offered a Mohammedan boy of five a picture card. This he refused to accept, both on the first and second Sun-

day. When he was asked why, he said he was afraid the card would make him a Christian. The teacher explained that the picture itself had no such magic power and at last the boy accepted one. When he reaches home each Sunday after the class, his father asks him about the picture card and the boy proudly tells the Bible story."

"A leader who opened a ragged school found that he had only twelve pupils and try as he might, he was unable to increase that number. At last he divided the twelve into committees of two each and asked each committee to bring in a new pupil. When he had eighteen, he sent them out in nine committees. Now he has forty students each Sunday."

"The father of a girl pupil went to the teacher of the school and said, 'My daughter likes to attend your school, but I am afraid of your religion'. The teacher invited him to listen to the lesson that was then being taught. This was the story of Stephen. When she described Stephen's prayer for his enemies, the man became deeply surprised and interested. 'I never thought,' he said, 'that you had such great principles and such good men. Now I am not afraid about my little girl, but would like to come each week with her.'"

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(Continued from Page 418)

chapel services during the past three years; there, there will be a preparation meeting. Then the whole body of teachers and students will march down to the new building, and there in the beautiful new chapel consecrate themselves to a greater future for God and a new Japan.

The building has been taken over from the contractor this day, July 31st, schedule time. The contractor is the Takenaka Company of Kobe, a company of high reputation. The work is well done. There remains yet the work of putting in the furnishings, and the erection of a few minor buildings, and the grading of the ground. All will probably be in shape by Saturday, September 9th. The dedication is to take place on October 17th.

D. B. SCHNEDER.

THE SIXTEEN NEW MISSIONARIES SENT BY THE



REV. GILBERT W. SCHROER  
Evangelist to Japan



MRS. GILBERT W. SCHROER  
(Cornelia Lydia Rodeheffer)



MISS ERNA FLATTER  
Teacher to China



REV. HESSER C. RUHL  
Missionary to China



MRS. HESSER C. RUHL  
(Sophie K. Foster)

The Reformed  
Gift of Life to  
and C  
  
Will the Church  
Gift in O  
This Splendid G



DR. WILLIAM M. ANKENEY  
Physician to China



MISS HELEN E. OTTE  
Teacher to Japan



MISS SARA E. KRICK  
Nurse to China



FOREIGN MISSIONS TO JAPAN AND CHINA IN 1922



MR. RALPH L. HOLLAND  
Teacher to Japan



MISS LYDIA AURELIA  
BOLLIGER  
Teacher to Japan



MR. JAMES A. LAUBACH  
Teacher to China

Made a Fine  
ns in Japan  
1922  
bute a Similar  
upport  
een Workers?



MISS ELIZABETH GOTWALT  
Nurse to China



REV. JESSE B. YAUKEY  
Missionary to China



REV. LOUIS C. BYSTED  
Evangelist to China



MRS. LOUIS C. BYSTED  
(Lydia Arma Arpke)



MR. ETHELBERT B. YOST  
Teacher to China



*O God of saints, to Thee we cry;  
O Saviour, plead for us on high;  
That with all saints our rest may be  
In that bright Paradise with Thee.*



### She Still Lives

In the death of Mrs. Amelia B. Bausman, of Reading, Pa., the Reformed Church has lost one of its most devoted, liberal and consecrated members. She was the precious life companion of the sainted Dr. B. Bausman for many years. Her home was a constant retreat for a host of our ministers. The welcome that one found in this family was rare, and always the same. No one could call without seeing the open hand, and the hours that were spent in the presence of these exemplary Christian characters always produced new zeal and fresh devotion in the cause of Christ.

Dr. and Mrs. Bausman were among the most liberal givers known to us in our Church. In fact their contributions while living and in death must aggregate more than fifty thousand dollars. Mrs. Bausman left almost her entire estate to Home and Foreign Missions. She being dead, yet speaketh through these noble benefactions. As a member of one of the Boards sharing in her rich legacies we wish to record this tribute of affectionate esteem.

### San Francisco's Farewell to Our Missionaries

THERE is one point in the geographical territory of the Reformed Church where home and foreign fade from missions. This place is San Francisco, the American gateway to the Orient. When our new missionaries, the Misses Otte and Bolliger, Messrs. Holland and Laubach, reached this city en route to China and Japan, they were made aware of the living presence of the Reformed Church on the Pacific Coast.

The farewell service to the missionaries at Tiffin, Ohio, was read under the orange blossoms of southern California with keen interest. Although the Superintendent of Missions for the Pacific Coast was on the Atlantic Coast at the time, the desire to do something for our missionaries as they bade adieu to their native land was too strong to pass over, hence a plan began to take form whereby the Reformed workers of the west coast could be brought together on Sunday, August 13, for the really last farewell to our out-going missionaries.

The boat from Los Angeles bore a person happily bent on realizing this plan, into San Francisco in good time to arrange with our San Francisco pastor, the Rev. J. Mori. On the night of Aug. 12, the names of the missionaries were found on our hotel register, and it was not long till our personal greetings in the name of the Church were extended to these delightful young men and women. That same night, the Rev. Mr. Evemeyer extracted himself from a tie-up of the railroads caused by the strike conditions at Ogden, Utah, reaching San Francisco in safety after an absence of six weeks in which he was busily engaged in developing the interests of the Pacific Coast work. The Rev. Mr. and Mrs. Gruening motored up from Los Angeles as a part of their vacation.

Mrs. Gruening's father, the late and venerated Dr. John Bachman, had figured particularly in the life of the Reverend Otte, father of Miss Otte, of the missionary group; naturally, Mrs. Gruening cherished this interest in the Ottes and thoroughly enjoyed the privilege of spending some time with Miss Otte.

Altogether it was a very happy group, and almost entirely representative of the

General Board's interests, that assembled at 1760 Post Street to attend our Japanese Church. Following the service the Evmeyers entertained a group of twelve at their hotel to dinner. In the evening, after the Japanese church service, our Japanese people in their characteristic spirit of welcome and hospitality gave a fellowship supper of simple, dainty refreshments. Heart-warming seems to be the most telling word to describe the atmosphere as Japanese and American Reformed people gathered around one long table. Rev. Mr. Namakawa, the recently appointed educational director of the San Francisco Mission, presided. Revs. Mori and Evmeyer regaled the assembly with wit and humor crowned with that spiritual earnestness which indicated the basis of the bond which linked our lives in the cause of Christ. Rev. Mr. Gruening brought the greetings of the English Reformed Church of Los Angeles. Elder Hara, one time evangelist in Japan, contributed a word for the Japanese friends. Mr. Hiyashi, student at Leland Stanford University, made a very effective speech on Japan and the United States.

The missionaries declared in their responses that if the Japanese on the other side were as delightful as the ones they

had met in San Francisco, they anticipated a fine experience abroad in their Christian service. At the close a circle of friendship in Christ was formed around the table by the clasping of hands and the singing of "Blest Be the Tie That Binds Our Hearts." It was counted a rare and beautiful day. The church at the Golden Gate had set up the first real ties with the Far East. Surely the cause is all one. The Home Mission interests on the Pacific Coast cannot concur with the limitations voiced by a dear, old home mission veteran at the Home Missions Council this past winter in New York when he prayed, "Thy kingdom come in North America as in heaven." Here the Orient and Occident meet. Our new missionaries realized this when they were piloted to a Hindu temple and Buddhist Church just a few blocks from our Christian Japanese Church in San Francisco. While dining in a Chinese restaurant the environment, the food, the language—everything carried some of us back to ancient China in Canton.

Finally the missionaries sailed. Mrs. Bolliger had accompanied her daughter across the continent to see her sail. She was a brave soldier smiling through. A jolly party of Reformed folk were at the wharf. Merry-making had the right-of-way. Many pictures were snapped, some



MISS OTTE, MR. LAUBACH, MISS BOLLIGER, MR. HOLLAND ON BOARD THE S. S. "SIBERIA MARU."



few last gifts, and then "Fatty" Arbuckle projected himself on the scene. The notorious movie star sailed on the same boat with our missionaries—America's double message to the Orient. There was some difference between his gross personality and our clean, young college men going out to hold up the ideals of the Christ.

Goodbyes began as the gang plank severed the passengers from the United States of America. Ribbons were thrown for friends to hold on, handkerchiefs were waved—and the *Siberia Maru* began to move out to sea. That Reformed Church group stood on the dock waving Godspeed until faces could no longer be discerned. Our prayers follow them on the mighty deep as they face this great adventure for Jesus Christ. The happy contacts of those few days give us a deep interest, a strong bond between the States and our neighbors over the blue. Preparations are now being made to receive the next delegation of missionaries to sail Sept. 6th.

FLORENCE CRUM EVEMEYER.



MISS BOLLIGER, MRS. EVEMEYER, MISS OTTE.

## Lights and Shadows in Far Away Shanghai

By REV. EDWIN A. BECK

FOR three weeks we were detained through hot August weather, lodged in a noisy corner room. But the busy street over which we were condemned to live brought also its compensations.

Throngs of people passed up and down, some in street cars, some in automobiles, some in carriages, many in rickshas, and many walking. The street cars rolled along with deafening rumble, and the motor cars shrieked and hooted; but in marked contrast, the multitude of jinrikishas with their pneumatic tires and soft-footed rickshamen, glided by like phantoms. Whether in ones or twos or in clusters like fleets of ships, always silently, silently these sped along!

And so also with the pedestrians, unless perchance some leather-hoofed foreigner came by, or some neighbor from Nippon, shuffling along on his wooden clogs.

And such variety of costumes! The Sikh in khaki, but with turban of green and of red; a Japanese in kimono, with his lady in the characteristic high, encircling obi; Chinese girls in trousers, pink and silky; Chinese gentlemen in gowns, long and flowing; Coolies with barely a cloth for their loins; modern school girls in smart black-and-white, with neat-fitting foot-gear, and the elastic step of an unbroken arch!

A wedding party motored off to the Church and returned for the reception and the feasting.

A funeral procession came by. What a strange combination of the old and the new! Automobiles, and horse carriages, and funeral car. Elaborate wreaths and floral offerings and decorations—with brass bands! But at the head of the procession was still the group of temple priests with weird funeral music; the two great idols, pulled along for "devil chasers;" joss boys, with funeral umbrellas; palanquin shrines, of incense and tablet and votive offerings; offerings of roast pigs and dressed kids—six, seven, eight of them, carried on to the grave ahead of the funeral car!

Then the brass bands struck up a tune at which we involuntarily pricked up our



years—the familiar tune of war days—  
“Over there! Over there! . . . And  
we won't come back 'till it's over, over  
there!”

We leaned far over the railing and  
shouted to the clerk below. When at  
length, through the din he caught the  
import of our inquiry—“Of course,” said  
he. “Don't you know? They always play  
‘Over There’ at a funeral!”

### Our Persian Rugs

The League of Nations has secured pro-  
tection for the women and children work-  
ing in the carpet factories of Persia. Pro-  
tests addressed to the Persian government  
by the International Labor Office of the  
League resulted in an order forbidding  
employment of children under ten years  
of age, and the establishment of certain  
regulations benefiting the health of the  
workers (*Current History*, March).

## THE CONFERENCE OF THE BOARD WITH THE MISSIONARIES

THE Annual Conference of the Board  
with the new missionaries and those  
home on furlough, was held this year from  
July 6 to 9, at Tiffin, O., as the guests of  
Heidelberg University. It was an occasion  
of more than ordinary interest. Such a  
unique gathering may not likely be held  
again. At least all the contributing factors  
can hardly be assembled again under  
similar circumstances.

It should be cause for general satis-  
faction that the Board of Home Missions,  
the Executive Board of the Woman's Mis-  
sionary Society of General Synod, and the  
Board of Foreign Missions, met in Rickly  
Chapel in a union meeting on Thursday  
evening, thus giving tangible proof that  
the hearts and minds of these workers  
are in full accord and that the work of  
Missions is one in essence and in oper-  
ation. No one could listen to the messages  
spoken by the brethren, Dr. Charles E.  
Miller, Dr. Charles B. Schneder and Dr.  
Charles E. Creitz, (the three Charlies had  
their inning), without a profound sense  
of the unity of the spirit in the work of the  
Church. On behalf of the sisters of the  
Church, Mrs. Edwin W. Lentz, of Bangor,  
brought the greetings, and the cordial  
well-wishes for the success of the work  
both at home and abroad.

The program for the day sessions was  
built on broad lines, special stress being  
laid on “The World of Today;” “The  
Church of Today;” “The Board of  
Today;” and “The Missionary of Today.”  
The scope, progress and needs of the work  
in our home field were duly emphasized  
no less than our educational, evangelistic  
and medical work in Japan and China.

The spirit, service, services and organiza-  
tions of the Church received very careful  
consideration. What the Board should be  
in its personnel, administration at home  
and on the field, and its co-operation with  
other denominational agencies was given  
the most critical study. That the mission-  
ary of today in character and training  
must be of the highest type and rank was  
unfolded in a heart-to-heart discussion by  
those who have had large experience. On  
the whole, the program this year was  
unusually strong, and its impressions will  
be most helpful to the new missionaries.

On Friday evening a stereopticon  
lecture was given by Rev. John H. Poor-  
man in which views were shown of our  
work in Japan and China.

Saturday evening a reception was ten-  
dered the visitors by the Faculty of the  
University and members of our congreg-  
ations in the well-adapted new Library  
Building. The Tiffin people certainly did  
everything to make everyone feel perfectly  
at home among them.

On Sunday morning all the pulpits of  
our Churches in Tiffin and the immediate  
vicinity were occupied by the missionaries  
and Board members to the number of  
about thirty. So far as we could learn the  
speakers and hearers were all well pleased.

The celebration of the Holy Com-  
munion took place in Grace Church with  
Dr. D. W. Loueks, pastor, as the celebrant.  
All present partook of the sacred elements  
as the tokens of the undying love of Jesus  
for all His believing people.

Sunday evening was set apart for the  
Farewell service to the out-going mis-

sionaries. A large and sympathetic audience assembled, and the services were of an inspiring character. Rev. E. S. Laubach, father of one of the missionaries, led in the responsive reading and Dr. Henry C. Gekeler offered the prayer. The address was delivered by the Secretary of the Board on the general theme, "The Venture of Faith," as exemplified in the life of Abraham. Remarks were made by Rev. H. H. Kattmann, who had been sent by Sheboygan Classis as its representative. Dr. Charles E. Creitz offered the consecration prayer. All the new missionaries were then assembled on the platform and a number of them made brief and fitting farewell remarks. The venerable Dr. Samuel Z. Beam pronounced the benediction.

Before the close of the service President Miller, of the University, arose, and in a few choice sentences voiced his apprecia-

tion of the Conference, and of the fine impression that had been made upon the community.

Two incidents, which deserve to be remembered, will never fade from our memories. We refer to the eloquent and touching addresses of Dr. Samuel Z. Beam and Dr. John I. Swander. They were worth a visit to Tiffin. What an advance has been made by the Church since the time when these veterans in the army of the Lord began their ministry.

The Reformed Church may well congratulate herself on having such an institution as Heidelberg University on her roll of literary centres. The campus, buildings, faculty and students impress the visitor most favorably, and our Board of Foreign Missions is largely indebted to Heidelberg for some of its most capable and self-sacrificing missionaries in Japan and China.

### Conference Impressions of Some of Our New Missionaries

The outstanding characteristic of our Conference at Heidelberg University was the fine informality and cordial good will, everywhere evident. It marked our welcome and entertainment at Heidelberg; it was the undertone of the addresses; it was the atmosphere of the Conference. It opened the way for the full introduction of those of us, who are new missionaries, into our foreign mission circles, and made possible an acquaintance with our associates in the work which will enable us to feel quickly at home on the field.

It is also gratifying to know that the number of new missionaries going out this year is larger than that of any previous year in the history of the Board, an evidence of the larger service into which our Forward Movement is enabling us to enter. And then the meeting of our Home Mission Board and our Woman's Missionary Executive Board together with us gave us a feeling of unity and strength which is no little inspiration in going forward to our work.

JESSE B. YAUKEY.

There are certain occasions and events in the life of the average person which leave deeper and more lasting impressions

upon the hearts and minds than the common run of events. One of these special events is the splendid Conference held at Tiffin, where we, the new missionaries who are going out for the first time, had an opportunity to see the great amount of interest taken in the work of Foreign Missions. Interesting and instructive meetings arranged by that wonderful servant of God, Dr. Bartholomew, and held in the classic halls of Heidelberg, could only serve to fill us with enthusiasm for the Work of the Kingdom and a feeling of the nearness of God to those who love Him and His Word. The spirit of peace, fellowship and harmony which prevails between the different Boards, the missionaries and all who were present shows that we are all working for the one purpose of spreading the Gospel of Salvation at home and abroad. Everything was done to make our stay at the Conference a pleasant and enjoyable one, and I am sure the beneficial and pleasant impressions made by this Conference will stay with us for many years as we go to the foreign field to serve as ambassadors of our Lord and Savior Jesus Christ.

LOUIS C. BYSTED.



The Missionary Conference at Tiffin will long be remembered, especially by the newly appointed missionaries. We had the privilege and pleasure in receiving inspiring knowledge from our missionaries home on furlough, and the members of our Board of Foreign Missions. I feel that I cannot adequately express the impressiveness of this conference. I am confident, however, the harvest reaped there was more than four-fold. It has helped us to renew our faith in mankind, inspiring us with a greater zeal to do God's bidding. The ending of the conference is the happy and inspiring beginning for the new missionaries. With courage and faith we are now looking forward to the time when we the servants of Jesus, can carry with us to the foreign field, the gospel of our Saviour Jesus Christ.

It was a pleasure to be able to be at Tiffin, especially to become more intimately acquainted with the other new missionaries, and those home on furlough, and last but not least the members of the Board of Foreign Missions.

ELIZABETH GOTWALT.

The message of the Tiffin conference is two-fold: a message of fellowship and a message of faith. Details would bring out the many interesting suggestions offered there and the vital impressions that were made upon the missionaries. But the outstanding impression in my mind is the impression of fellowship: the way in which we are all closely linked together; the spirit of co-operation between the Boards and the missionaries; the way laymen and clergy, and missionaries old and new all radiate the same desires and purposes. Then there comes to me an empowering vision of faith: faith placed in us as missionaries of Christ by the Church at home; faith placed by us in the sustaining power of the Church at home; faith of the whole Church in the commission from God to preach the Gospel in all the world.

HESSER C. RUHL.



DR. NOSS AND HELPER.

As I, a missionary nurse to China, arrived at the Conference at Tiffin, July 6, it was a great pleasure to see and feel the excellent good will of all for one another. The faith which the members of the "Board" exhibited in the new missionaries, will, I am sure, make us strong to know and to do our duty.

All the sessions were most interesting, and as I listened eagerly to the experienced speakers, could not help but feel the educational advantage of being there before beginning my mission.

The Farewell Service was most inspiring, and it was indeed a great privilege to be one of the newly appointed missionaries, all perhaps, with various ideas of our work, but absolutely, with a single purpose. Dr. Bartholomew gave an excellent talk, which could not help but stimulate our faith in ourselves, and I left the conference with great enthusiasm and a strong desire to begin immediately upon my new work.

SARA E. KRICK.

### Back to Pre-War Prices

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.





FACULTY AND GRADUATES NORTH JAPAN COLLEGE, 1922.

## ANNUAL REPORT OF NORTH JAPAN COLLEGE

AT the beginning of the present new school year, toward 118 new students that we could take for the first year of the Middle School, there were 653 applicants. This was not only a larger proportion of applicants than probably any government school of the same grade in North Japan had, but it was the second largest that any Christian school had in all Japan. For the College, toward 60 that we could take, there were 109 applicants. Among these there was a much larger number of good graduates from our Middle School than ever before. This makes possible their more thorough Christian training. The total enrollment now stands, 7 in the Seminary, 165 in the College and 559 in the Middle School. Total, 731.

### COMMENCEMENT

Our commencement, held in March, was the best in the history of the institution. There were 110 graduates, 85 from the Middle School, 21 from the College and 4 from the Seminary. Among the 21 College graduates were the first English Normal Course, and the first Commercial Course graduates. Of the 21 Col-

lege graduates 18 were Christians,—sincere, manly Christian young men who feel their responsibility to God and to their country. Of the 85 Middle School graduates 38 were Christians.

### THE GRADUATES

With the exception of one, who is going to America for further study, the Theological graduates have all already gone to needy fields of labor. The English Normal graduate went to Korea to teach in a Middle School for Koreans. The two literary graduates also took teaching positions, one of them in the Dutch Reformed School in Nagasaki. The 18 commercial graduates, in spite of business depression, had little difficulty in getting good positions, largely because they were from a Christian school. They are now in great centers like Tokyo, Yokohama and Kobe.

### RELIGIOUS LIFE

The spiritual life of the institution received great stimulus from two visits of the Rev. Seimatsu Kimura, a former student of the school and one of Japan's prominent Christian leaders. Not all the promise of the meetings held in April of

last year could be realized, yet much good was done. However, much must also be ascribed to the steady efforts of a number of the Christian teachers, who through the Y. M. C. A., Sunday School work, group meetings, and personal work, both strengthened the faith of Christian students and led many new ones into the Christian life. There were 67 baptisms during 1921, and at the end of the year there were 165 Christians in the Middle School and 70 in the College. Including the 11 Theological students the total was 246, a percentage of 37 for the whole institution. It is the highest percentage now held by any of the Christian schools for young men in Japan.

#### STUDENT ACTIVITIES

The "School Friends' Association," consisting of students and teachers, and established to promote literary activities, had a good year. In the Sendai interschool oratorical contest last fall, our representative took first prize. In athletics North Japan College enjoys (?) the anomaly of having the star baseball pitcher of North Japan without having a baseball field. Our boys borrow the use of the ground of another school at odd times. A flourishing Student Volunteer Band is now also maintained by the students. Much Sunday School work in the city is done by them.

#### THE TEACHING STAFF

The teaching staff of North Japan College can be considered a strong one. It numbered a total of 54 at the end of last school year. On the staff there are eight Americans, two of them holding the Ph.D. degree, and one of them being one of the two or three best English teachers in Japan. Of the Japanese members of the staff there are eight who have studied abroad, one of them holding the Ph.D. degree from the University of Bonn in Germany, another the same degree from Harvard University. Another is one of the two best Dante scholars in Japan, and has just completed, after ten years of labor, the translation into Japanese of the Divine Comedy. The school has been fortunate in securing the services of Mr. Nishiyama, one of its graduates who sev-

eral years ago took his A. M. at the University of Pennsylvania. Besides those that have studied abroad there are seven that are graduates of Imperial Universities in Japan, and five that are graduates of government higher normal schools. In addition there is a number of men, either graduates of our own school or others, who have worked up and now stand in the front rank in their particular subjects. On our staff is one of the very best Japanese teachers of English in Japan, also the best authority on the history of Miyagi Prefecture, the province in which Sendai is located. Out of the 46 Japanese teachers, 16 are non-Christians, though 4 of these are only part time teachers. A Bible class is being conducted for the non-Christian men.

#### FINANCIAL

In these times in Japan the financial requirements are much greater than formerly. The cost of living has scarcely decreased at all as yet, and rents are higher than a year ago. Hence the salaries of teachers must be kept up, and at the end of last year, as at several previous times, it was felt necessary to give special relief. Other school expenses are unusually great also. From the beginning of the present school year the tuition was again raised, that of the government schools having also been raised. It is now 38.50 yen per year in the Middle School, and 40.00 yen in the College and Seminary. The income from tuition amounted to 21,665.25 yen last year, and the estimate for this year is 26,000 yen.

#### THE PROMISE OF THE COLLEGE

The outstanding feature of North Japan College today is the promise of the College. That a career of great service for the Kingdom lies before this department of the institution has never been so clear as now. The Literary Course through its teaching of language and literature, history and sociology, psychology, ethics and philosophy, is giving a Christian culture that will be more and more appreciated. The English Teachers' Course will surely become one of the most important English teacher training agencies in all Japan. Its graduates will



become scattered far and wide in the government schools, and everywhere as educators they will radiate the Christian influence into receptive young lives. The first graduate is an example, and, we believe, a prophecy. He is a young man of strong and pronounced Christian character and principle, and eager to win others into the way of the new life. The Department of Education has shown deep interest in this work and is giving it all possible encouragement. Finally, the Commercial Course also has before it a fine opportunity. A government Higher Commercial School has been established at the capital of a neighboring province. That means that the government will never establish a similar institution in Sendai, the largest city of the North. For this city and its vicinity the higher commercial educational agency will be the Commercial Course of North Japan College. In this important work we have now made a good start. Our 18 graduates are of such character that they will bring honor to their *alma mater*, and be a positive Christian force in the business life of Japan. They will stand for truthfulness, integrity and honor in business. And it will largely be graduates from this course that will by and by become the most important financial supporters of their Mother School.

#### THE COLLEGE BUILDING

All this makes it all the more imperative that the College Building be erected at the earliest possible date. *It is impossible to express in words the urgency of this need.* The College itself is suffering. Its work is suffering. Its morale is suffering. And with a proper building we would have far more applicants still, from whom we could select the ablest, and thus send out men of superior quality, thus doubling the influence of the institution. And the Seminary suffers still more. It is now crowded out of its proper building and housed in small and noisy dormitory rooms. It does not appeal even to those in the College who are now headed for the ministry, to say nothing of winning others. Thus the *most vital purpose* of the institution is being affected, namely, the raising up of an able native ministry.

#### THE MIDDLE SCHOOL BUILDING

The Middle School Building is now nearing completion. It will be a plain but substantial structure, safe from fire, and it is being erected at what is considered here remarkably low cost. It is to be completed in July, and will probably be dedicated in October. Its occupancy in September will mark the end of a time of trial and stress, and the beginning of a time of new joy and hope, not only for the students and teachers, but also for the alumni, who are taking a deep interest.

#### CONCLUSION

Christian education has a mission of immeasurable importance to fulfill, not only to the Christian cause but to the future of Japan as a nation. It is as the salt of the earth, the light of the world, in the history of this land. And it is gratifying to believe that by the grace of God, North Japan College is doing its part in the fulfillment of this mission. A great debt of gratitude is due to the Board of Foreign Missions and to the Home Church, as well as to many friends here, for the help given and the sacrifice made for this great and growing work for Christ and His Kingdom.  
Sendai, Japan. D. B. SCHNEDER.

#### New Middle School Building Opens its Doors

September 9th—may we not hope that the people of the Home Church on that day will remember North Japan College in their prayers? It is on that day, God willing, that the new Middle School building that takes the place of the one burned in March, 1919, will be occupied for the first time. During the past three years the work of the school has greatly suffered through the poor quarters it has been obliged to occupy. On September 9th the 550 bright, promising young men of the Middle School will go into their new school home. That they may go in with a high and holy purpose filling their hearts, is of the utmost importance. *Pray for them.* Much of the future of North Japan College will depend upon that day. The students will first be assembled in the church, where they have been having their

(Continued on Page 407)



## BOOK REVIEWS

*The Victory of God.* By the Rev. James Reid, A.M. Publishers, George H. Doran Company, New York. Price, \$2.00 net.

This is a volume of 25 sermons, by one of the ablest Gospel preachers of the present day. The subjects are selected with care, fit the texts, and the preacher expounds them for souls who hunger for the Bread of Life. These sermons breathe the experiences of a minister who lives close to God and who senses the needs of the hour. Every sentence is a literary gem, and images a passion for souls. We could wish that these sermons might find their way to every pastor's study and be used as models in the preparation of sermons.

*A Missionary Hymn-Book With Tunes.* Published by the Society for Promoting Christian Knowledge. For sale by The Macmillan Company, New York. Price in cloth \$1.00, and the Hymns without tunes at 20 cents.

Missionary workers should hail this publication with delight. It is the work of a Committee, appointed by the Central Board of Missions in 1916. Great care was taken in the selection of the words and music for the given reason that a missionary service ought to interpret the great cause of Missions. There are 242 hymns; all of them are of a high order, both in poetry and in melody. A church trained with such words and tunes cannot but be worshipful and inspire in hearts a deep enthusiasm for the Kingdom of God.

*An American Diplomat in China.* By Paul S. Reinsch, American Minister to China, 1913-1919. Publishers, Doubleday, Page and Company, Garden City, N. Y. Price, \$4.00 net.

A great book about a great nation, by a great author. This is the impression that one receives after a careful perusal of the 396 pages. Dr. Reinsch spent six of the most critical years during China's transformation from an empire into a republic. He brought to his task a gift of talent that shines forth in all his diplomatic movements. He was a student of Chinese laws, customs and usages, and he impresses the reader all through this unique volume with his keen ability to analyze the people no less than the rules. There are four main parts to the book: I. Old China and the New Republic; II. The Passing of Yuan Shih-Kai; III. The War and China; IV. Last Year of War and Aftermath.

The learned author depicts in glowing terms the social, industrial and political strength of the Great Republic. "It was this that made life and work in China at this time so fascinating." Dr. Reinsch declares that Americans by doing things in themselves worth while, will contribute most to the true liberation of the Chinese people. And it is his conviction that "sound action in business and constructive work in industry should be America's contribution to the solution of the

specific difficulties of China." He pays a high tribute to the work of the missionaries. Let our readers get this book and they will find reliable information on one of the burning problems in world reconstruction.

*The Russians and Ruthenians in America.* By Jerome Davis. Published by George H. Doran Company, New York. Price, \$1.00 net.

Residence in Russia and close contact with Russians in America have made Mr. Davis able to write this book, the third volume in Racial Studies—New Americans Series. All teachers, preachers and social workers in large centers should study these books thoroughly and inform themselves of facts, obtainable only through such sources. This author asks, and many times adequately answers, very pertinent questions as to the problems of these people, and how they shall be dealt with so that their coming to America shall be to their benefit, as well as to the country's safety and welfare. Mr. Kenneth L. Roberts and Mr. Julian Street sound such emphatic notes of warning on the subject of why Europe leaves home, that it is well for good Christian workers to faithfully tackle the task of mastering promptly the problem of what shall be done with and for the foreigner already upon our shores. This book, and the others in the series, will be most helpful, and should be widely used.

*Jungle Tales.* By Howard Anderson Musser. Published by George H. Doran Company, New York. Illustrated. Price, \$1.50 net.

Young readers will find this a fascinating book of adventures in India. The author won fame in America as an athlete; and then went to the mission field, where he found many opportunities to save the bodies as well as the souls of the natives. Rev. Mr. Musser is a missionary of the Methodist Episcopal Church. He went into the dense jungles of Central India, and spent nine years. He relates remarkable experiences which he had in encounters with wild animals; and his free, strong style is especially captivating to boys. At the same time in the little book, one breathes a missionary spirit on every page.

*Making the World Christian,* by John Monroe Moore, D.D. Publishers, George H. Doran Company, New York City. Price, \$1.75 net.

In this book Bishop Moore has given the Church a clear and forcible presentation of modern evangelical Missions. It is his aim to define and emphasize the need of a more intelligent and effectual study of the great world problems. He believes that Christianity goes to the non-Christian world upon no campaign of conquest, but upon a mission of love, light and life. The attitude of the missionary will in no small way determine its success. Great stress is laid on the cultivation of the mind as well as the heart. One of the great needs is a new conception of social values,

social possibilities and social responsibilities. There must also be a new-time religion, alive, vibrant, aggressive and conquering. The entire book bristles with stimulating views of the needs of the world and the work of the churches. Dr. Moore has had a rich experience as a traveler, a resident official of his church on the foreign field, and a student of world conditions. He speaks with authority, and he knows what he is talking about.

### A Class Room Test

Rev. Edwin A. Beck sends us the following paper written in classroom, as a test in Bible, by one of the boys of the College Bible-class, Huping Christian College, Yochow City, China. The paper bears the signature of "GWOH FAH TSIEN," who was one of this year's Senior Class. And the task assigned was—To write from memory a synopsis of the chapter on "The Spirit of Prayer in the Social Order," as found in McAfee's "Psalms of the Social Life." The student writes:

"First of all, prayer is offered to a personal God, who is trustworthy. He is said to have 'magnified his word above all his name' in Psalm 138. As it is directed to a trustworthy God, the one giving it must necessarily be trustworthy, or be inspired to be so. "Prayer forces upon us the necessity of trustworthiness."

Then prayer takes away the weakening sense of inferiority, "for though Jehovah is high, yet hath He respect unto the lowly; but the haughty he knoweth from afar." (Psalm 138, verse 4.) (Should have been, verse 6, Ed.)

Prayer furnishes a larger and higher safety, "I flee unto thee to hide me." Ps. 143.

Prayer also adjusts our moral perspective. Unless we are in earnest repentance

about our sin and pray unto God, we may not know that He "taketh no pleasure in burnt-offerings" and that "the sacrifices of God are a broken heart," as demonstrated in Psalm 51.

Another thing that prayer does is to put cheer into a discouraged man. This is demonstrated in the refrain of the 42nd and 43rd psalms, in which the psalmist calls his soul to joy; "Why art thou cast down, my soul? Why art thou disquieted within me? Hope thou in God; for I shall yet sing unto God, Who is the help of my countenance, and my God."

Forcing one to take honest stock of himself is another characteristic of prayer. In our adversity we call upon God to come and save us. We may not know at first that the cause is to be found in some sin within ourselves. But prayer makes it clear to us and inspires us to call God to "turn us again" if we ourselves are the cause of trouble. Psalm 80.

Lastly, prayer broadens our social horizon. In Psalm 65 we have the true Christian spirit of prayer. "Unto thee shall all flesh come." "We are satisfied with the goodness of thy house."

"By terrible things wilt thou answer us in righteousness,  
O God of our salvation.  
Thou that art the confidence of all the ends of the earth,  
And of them that are afar off upon the sea."

Miss Ai Sato, member of the Class of 1922, was recently awarded the J. G. Rupp award in Bible. She is now enrolled in the Higher Department of Miyagi Girls' School.

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for the Month of July

Synods	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$2,339.93	\$463.93	\$2,803.86	\$4,096.43	\$257.38	\$4,353.81	\$1,549.95	
Ohio	2,230.52	810.56	3,041.08	1,327.23	782.11	2,109.34		\$931.74
Northwest	130.32	5.00	135.32	173.75	5.00	178.75	43.43	
Pittsburgh	1,060.01	104.90	1,164.91	625.00	118.66	743.66		421.25
Potomac	1,098.60	857.16	1,955.76	214.00	1,372.67	1,586.67		369.09
German of East.	100.00	34.00	134.00	200.00	121.54	321.54	187.54	
Central	562.93	211.04	773.97	675.00	453.10	1,128.10	354.13	
Midwest	360.54	109.45	469.99	497.82	55.00	552.82	82.83	
W. M. S. G. S.		1,462.57	1,462.57		1,611.20	1,611.20	148.63	
Annuity Bonds		2,500.00	2,500.00		5,000.00	5,000.00	2,500.00	
Total	\$7,882.85	\$6,558.61	\$14,441.46	\$7,809.23	\$9,776.66	\$17,585.89	\$4,866.51	\$1,722.03
					Net Increase		\$3,144.43	

# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## EDITORIAL

### Two Focal Points in the Thank-offering

THE magnitude of our missionary opportunities in the Home and Foreign field is a challenge to the best that we possess of willingness and wealth.

In the mental background of the Woman's Missionary Society, the intention lay to sometime build a Community House for the Japanese of San Francisco. Of a sudden, we find the time is ripe, and the challenge comes to build it *now*. We must broadcast this news with swiftness and energy because we should have a thankoffering from which \$20,000 will go toward it.

We match the above with a corresponding challenge from the Foreign field to build the Woman's Hospital in Yochow City. We have the ground but thus far not sufficient funds for the building.

In the leaflet, "A Stop-over at Yochow," Miss Elizabeth Beam says: "At the present time the hospital work for women is carried on in a small remodeled house. It is one story high with a few attic rooms over one corner which have been fitted up for nurses' quarters. An open court in the center of the building makes it rather attractive. It has been so remodeled that there are two small wards for women, a children's ward and two private rooms. There is a large room opening on a Chinese street. This is used for the dispensary or out patient department for women and children."

Such is our Mission Hospital for Women in Yochow!

The women of America believe that the Christian hospital, with its nurses and doctors, is an extension of the same ministry of healing practiced by Jesus while here on earth. Believing this, we accept the challenge to build the hospital from

our Thankoffering. We count on a thank-offering of \$50,000, of which \$20,000 will be used for this purpose.

Let us remember the two new thank-offering objectives: The Community House in San Francisco and the Hospital for Women at Yochow, China.

### Pioneers in the Field

WHEN we think of Hungarian deaconesses our mind naturally turns to Mrs. Ida Harsanyi, Mrs. Helen Hetey and Mrs. Elizabeth Basso, who have given a long term of service to their people. They were born in Hungary. A swift glance at their lineage will make their humble work look very beautiful. Mrs. Hetey, for the past eight years deaconess in Pittsburgh Synod, came to America in 1914. Since then she has been with her people in Johnstown, Zelienople and Homestead.





Turkene, a town of 13,000 inhabitants, with 12,000 of them members of the Reformed Church, was the birth place of Mrs. Hetey (nee Harsanyi). The town has one big church with a seating capacity of 2,000. Her father who is ninety years old has been pastor of the congregation for 55 years. Her mother is still living. There were twelve children; all of the brothers, with the exception of one, became ministers, and the girls, with the exception of one, married ministers. Mrs. Hetey comes from one of the oldest Reformed families in Hungary.

Mrs. Elizabeth Basso was educated as a Catholic. She has had unusual domestic difficulties. After the death of her first husband she came to America. She says, "I had heard a great deal of the wonderful land and like others was eager to make it my home."

Later she married a Protestant minister. Since 1910 she has been a deaconess, working in East Chicago, Cleveland and Bridgeport. She has been in Bridgeport a year and a half—the city where she first started her career as a Church worker, with her husband who was missionary there.

Mrs. Ida Harsanyi came to this country as a little child and consequently has an American education. Being a pastor's wife gave her training for her present work. Mrs. Harsanyi tells the story of her work in the article "A Busy Life."

### In the Interest of Unity

Opportunity rarely repeats itself. It will be well to remember this and not defer making the advance toward friendship and acquaintance with the women of the twenty-six Hungarian congregations that have recently become a part of our denomination. Only as we make ourselves known to the women will they know that we love them and want them to love us. To learn to know each other is the only basis upon which we can work together. We want this big wing of Reformed women to be builded into the House of Service—not as an addition but as a component part, adding beauty and strength to the structure.

Steps should be taken by Classical officers to have the women from the Hun-

garian Congregations attend the meetings. The officers and organizer should make friendly contacts in the congregations, looking toward the organization of Mission Bands, Young Woman's Missionary Auxiliaries and Woman's Missionary Societies as soon as practicable. The acquaintance of the Deaconess should be cultivated and pastors and deaconesses used on Classical programs.

The opportunity is now. The entering wedge has been placed by providing deaconesses and teachers. The Woman's Missionary Society has made provision for seven this year.

### Among the Workers

Mrs. Evemeyer had the opportunity on a recent Sunday to attend the services which marked the ground breaking for the Union Japanese (Presbyterian and Congregational) Church in Los Angeles. This is to be the finest Japanese Church on the American continent.

\* \* \*

An inspiring result of the Tiffin Missionary Conference — Thirty-one young people signed for Life Service.

\* \* \*

Miss Rebecca N. Messimer, who sailed for China on Sept. 6, after spending her furlough in America, wrote just before sailing, "I want to express to the W. M. S. my appreciation of the privilege of attending the School of Missions at Wilson College. It was an inspiration to meet the able leaders and a pleasure to learn to know the Reformed people who attended." It is expected that operations on the School Building will begin immediately upon Miss Messimer's arrival at Shenchow. One thousand dollars of the 1921 Thank-offering will be used to equip the Recitation Hall at Shenchow.

### Texas Women on Race Problem

At the meeting of the Texas State Inter-Racial Committee, held at Dallas, Texas, the women members issued the following significant statement.

"We, the members of the woman's section of the Texas State Committee on Inter-Racial Co-operation, find ourselves overwhelmed with the opportunity and the corresponding responsibility which we this

day face in sharing the task of bringing about better conditions and relations in the South between the white and negro races. We deplore the fact that the relations for the past fifty years have been such as to separate the two races through a lack of understanding on the part of both. We know that ignorance takes its toll in crime and inefficiency, that disease and death are no respecters of persons, but that they sweep from the places of squalor and unsanitary living across the boulevards, to the best kept and most protected homes. We know also that crime is not segregated and that its results are felt alike by all classes.

"We are persuaded that our native Southland can never reach its highest destiny while any part of its people are ignorant, undeveloped and inefficient. Therefore, together we must meet our task and seek to bring in a new day of better understanding and achievement. To this end we call attention to some of the underlying causes of present day ills:

**PREJUDICE**—"Recognizing the universal existence of prejudice among people of different races, and deploring its existence and its consequent unjust results, we are therefore resolved: that the negro should have a hearing in his own behalf, and that we should not be content simply with being kindly disposed to the race, but that our good will should reach to an effort to secure for its members justice in all things and opportunities for living the best possible life. We desire for the negro, as for all men, personal and racial justice in private life and in the courts of the land.

**WOMANHOOD** — "Recognizing the great increase of mulattoes and knowing full well that no race can rise above its womanhood, we appeal for the protection of the chastity of the negro women and declare ourselves for the single standard of morality among this race as well as among our own.

**CHILDHOOD** — "Recognizing the right of every American child to be not only well born, but to be given the opportunity for developing his life to its fullest possibility, we desire for the negro child better homes, better schools and better Christian training.

**LYNCHING**—"Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America burns another Negro,' just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as the mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime.

"We declare ourselves for law and order at all costs. The public has a right to prompt and sustained justice and should demand such of officials and courts. We believe that America should not permit ignorance and prejudice to be capitalized.

"In common with the great and honored Henry W. Grady, of our own Southland, we say, 'Not in passion, my countrymen, but in reason, not in narrowness but in breadth, may we solve this problem in calmness and in truth, and lifting its shadows, let perpetual sunshine pour down on two races walking together in peace and contentment.'"

### W. M. S. Department Quiz

(Answers will be found in this issue.)

1. Name a town where twelve-thirteenthths of the population belong to the Reformed Church.
2. Give the title of the new book written by a Home Mission Secretary. What makes its appearance especially timely?
3. Name the two big thank-offering objectives.
4. A significant social event in connection with our Pacific Coast work—what was it?
5. What Gift-book for children is suggested in the "Literature Chat"?
6. Name the country richest in natural resources.
7. Do you believe in Americanization like that at Bel Air, Md.? Why?
8. Which mission passed through nine war experiences in ten years?
9. What two gifts have recently been received by the Miyagi Girls' School?
10. What occasioned the writing of the hymn "His Yoke"?



### A Set of Salvaged Books

During the Interchurch World Movement a number of experts had been invited to prepare studies on the principal racial groups in America.

Before these were published came the collapse and it looked as though this valuable material would be filed—no; not that, for there was no place to file it, better say lost. Then came a group of men who said these manuscripts must be saved, but there was no one to pay the bill for publishing them.

By the most persistent efforts these persons succeeded in getting six of the racial studies published. The last one in the group is "The Magyars in America," by Dr. D. A. Souders, Supt. Immigration.

The appearance of the book at this time is providential. It has been revised several times since the original writing and is absolutely up to the present, containing a full account of the remarkable movement in the National Hungarian Church of America which resulted in a large number of congregations uniting with us.

The titles of the other books are: *The Czecho-Slovaks in America*, by Kenneth D. Miller; *The Poles in America*, by Paul Fox; *The Russians in America*, by Jerome Davis; *The Italians in America*, by Philip M. Rose; *The Greeks in America*, by J. P. Xemdes.

Price of books, \$1.00. Order from Publication and Sunday School Board, Fifteenth and Race Streets, Philadelphia, or Central Publishing House, Cleveland, Ohio.

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The Prayer for October in the Prayer Calendar was written by Mrs. Edwin A. Beck, of Yochow, China.

### Bibles for the Blind

The American Bible Society prints twelve different editions for the blind. In English it uses four different systems. In Arabic it uses two systems, and in Spanish, Armenian, Armeno-Turkish, Japanese, Korean and Siamese, one system each. It has been furnishing Bibles for the blind since 1835.

### HIS YOKE

(To Rev. James I. Vance, D.D., whose sermon was the inspiration for this song at Collegeville Summer Assembly, 1922.)

I had heard of the "yoke" of my Master,  
And presumed that it surely must be  
Just a burdensome weight for my shoulders,  
And a source of annoyance to me.

#### Refrain

But I found that His "yoke" was so easy,  
And I found that His burden was light,  
In assuming my load  
He removed all the goad,  
And the journey grows wondrously  
bright.

Oft I feared that the load was too heavy,  
Or I claimed that the road was too long,  
But I leaned hard upon my "yoke-fellow"  
And I found that He truly was strong.  
Then I, etc.

Now I long to assume a real burden,  
Asking only to be "yoked" with Him,  
And together we'll make the whole  
journey,  
Though the road may be shadowed and  
grim.  
Yes, I, etc.

C. HAROLD LOWDEN.

Copyright 1922 by *The Heidelberg Press*.

Ed:—The sermon was preached August 9. The following evening Miss Elizabeth Meminger, of Lancaster, sang it as a surprise to Dr. Vance.

Dr. Vance was deeply stirred by the tribute, and said he would carry the song with him so that it could be used whenever he would preach the sermon.

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The September, 1921, *OUTLOOK OF MISSIONS* has a brief account of the farewell service for Miss Emma Schweigert with her photograph. We are indebted to Miss Marguerite Fisher, of Philadelphia, for the article "Letters from India," and we hope this article will give an intimate touch to our study on India, in the *Woman's Missionary Society*.

### Building a Cable of Love

That is what the story of the farewell service for Mr. and Mrs. Noganus, of Los Angeles, California, seemed to be doing. Mr. and Mrs. Noganus were new Christians, very active in the Japanese Reformed Church of that place. Mrs. Evemeyer gives us the story: "Two weeks ago we planned a farewell service for Mr. and Mrs. Noganus, new Christians of the year, going to South America to live. During the short time I have been here I learned to love this couple. They both possessed charming ways and gave evidences of such genuine Christian character."

The farewell service was held in the Church; a fellow pastor preached the sermon, after which Rev. Kaneko, the pastor, gave a short, tender talk and presented them with a silver loving cup inscribed with a message of love from the congregation. "Mr. Kaneko would have it that I speak the word of parting to them; with it we presented a copy of the new Reformed Church Hymnal with order of service, prayers, etc. As I pictured the condition of South America religiously, quoting, too, from Mr. Mori, the gift lent itself to my desire to lay a commission to carry Christianity with them—we made them feel like they were ordained missionaries."

"But we were all sad to see them go. I have heard since here that the Japanese have no feeling—hearts of stone. They have cultivated restraint as a virtue, but that night as the history of their Christian birth was recounted, baptism, confirmation and marriage in our dear little church, tears flowed down their cheeks and mine, too."

"A fellowship supper followed. During the service the grip of the Christian Church was laid on us all and that is what we believe will remain with Mr. and Mrs. Noganus."

They went to Japan to see some relatives. Mr. Noganus has lived in South America, has been around the world and speaks four languages; he is just twenty-six years old at this time. They will take up land in South America, where they expect to form the nucleus of a Christian center.

### A Busy Life

THE work of a deaconess has an endless variety. It cannot be classified so as to include every shade of her activity. There are, however, three outstanding characteristics which mark the general run of her business in the upbuilding of God's Kingdom.

*It is educative.* It is a great opportunity as well as a great experience to teach. The little ones come with eager minds to learn. On week day afternoons we have the week day Bible Classes. Every day another grade marches over from the Public School to our Educational Building to receive Bible instructions.

Besides these classes I have around me once a week the Zion's Daughters, an organization for girls with a membership of eighty-two. Here I teach sewing, fancy handwork and occasionally after a song service I present to them our missionary enterprise.

In July and August we are busy in the sessions of our Daily Vacation Bible School. Last year's enrollment was 176.

*My work is also philanthropic.* Caring for the poor had a great role in our Church work the last two years. I had almost entirely in my hands and in my direction this part of work. What sad recollections I have of poverty! How many touching incidents of helplessness, destitution and misery! Factories were shut down. Men were idle. Women were discouraged. The whole community was depressed. Here is one case out of the many:

I enter the house of one of our families, worthy, diligent people. It is 8 o'clock P. M. The mother a pale, frail exhausted woman, is washing. Five little children in the room. Their father is in the hospital since seven months. As I begin to question the poor woman, she sits down and answers. She works down-town almost every day to keep the family. Then she comes home and works till midnight so as to keep the children and the home somewhat in order. Already she complains of pains in her body. "What will become of us!" she exclaims. "No credit, no resources. Soon we have to move out of this house, as we are not able to pay the rent. My husband is not any better in the hospital." The children had no milk



since last week. I noticed that they were under fed. And I noticed the tears rolling down on her cheeks.

Heartbroken I leave her home and hurry to our "poor fund" to send her some help. Alas, it is also "poor." But I can arrange a little help from our sister-churches, from our social charity-organization. Just enough to keep her and her loved ones a little while and to cheer her up, knowing that we are thinking of her and are trying to do all we can for her.

Then I take up the next case . . . then the third . . . the fourth, and so on. My work in all I do or say is of a *religious nature*. It is not a separate work. I do not teach it. It is not teachable. It can be acquired with life itself. It is our developing force, our keeping energy. It is our great comfort. Useless is all our endeavor, if it is not penetrated with religion. Hence our education and philanthropy spells religion. Or—better yet, religion produces our education and philanthropy.

May God keep this atmosphere in our midst, and may He hear our prayers for the advancement of the cause of our Master.

MRS. IDA. HARSANYI.

### New Societies

The following new societies are reported:

#### Y. W. M. A.

New Bremen, Ohio, Zion's Reformed.—Leader, Mrs. N. E. Vitz; Pres., Esther Vornholt; V. P., Hedwig Neiter; Rec. Sec., Juliette Elbert; Cor. Sec., Eunice Boesel; Treas., Marjorie Haveman. Organized June 10, 1922, with fourteen charter members, by Alma Iske.

Warren, Pa., Emanuel Reformed.—Leader, Mrs. Webster Sechrist; Pres., Evelyn Morse; V. P., Arlene Gafner; Rec. and Cor. Sec., Elizabeth Hafer. Organized June 20, 1922, with eight charter members, by Mrs. B. B. Krammes.

Manheim, Pa.—Pres., Mary Hershey; V. P., Evelyn Bentzel; Rec. Sec., Mary Longenecker; Cor. Sec. and Treas., Ursula Hess; Sec. Lit., Anna Shollenberger. Organized June 11, 1922, with seventeen charter members, by Carrie M. Kerschner.

### Mission Bands

Robertsville, Ohio, Christ Reformed Church.—Leader, Mrs. Raymond Clapper; Pres., Della Yochum; Sec., Marguerite Lotz. Organized January 12, 1922, with seventeen charter members.

Louisville, Ky., Salem Reformed Church.—Leaders, Mrs. Edmund Husung, Mrs. Henry Krockel, Mrs. Gus Beck, Miss Mildred Stotz. Organized June 17, 1922, with twenty-six charter members.

New Bremen, Ohio, Zion's Reformed.—Pres., Helen Wogelsang; First V. P., Rodney Settlege; 2d V. P., Arnold Hoffman; Sec., Helen Cass.; Sec. Lit., Helen Vornholt. Organized July 9, 1922, with thirty charter members, by Alma Iske.

Mission Bands organized by Miss Mildred Suther, Concord, N. Carolina:

Lexington, North Carolina, First Reformed Church.—Leaders, Mrs. N. A. Beck and Mrs. Howard Beck; Pres., Mildred Conrad; 1st V. P., Mary Parks; 2nd V. P., Clifton Pickett; Sec., Helen Everhart. Organized May 7, 1922, with thirty-five charter members.

Concord, North Carolina, Gilead Church.—Leader, Miss Marvin Misenheimer; Pres., Margaret Penninger; V. P., Nell Neisler; Sec., Clyde Cook; Treas., Fred Neisler. Organized June 3, 1922, with twenty-nine charter members.

Concord, North Carolina, Route 3, Keller Church.—Leaders, Miss Ruth Brantley and Robbie Cook; Pres., Margaret Shinn; V. P., Ethel Cook; Sec., Lillian Brantley; Treas., Robbie Cook. Organized July 23, 1922, with twenty-six charter members.

### Workers in India

Although our Foreign Mission Board has no missionary stations in India, a number of men and women trained in our colleges are there as missionaries. Among these we have Miss Emma Schweigert, Ursinus College, under the Presbyterian Board, located at Landour-Mussoorie. Miss Viola B. Dennis, Heidelberg University, under the Methodist Episcopal Board, located at Sitapur, and Miss Mary C. Knauss, Heidelberg, under the Lutheran Board, located at Guntur.

### A Letter from Dr. Hoy

Huping College, Yochow City,  
Hunan, China, July 1, 1922.

Dear Friends,

Members of the Woman's Missionary Society:

Our Committee on Publicity has me on the list today to write a letter to "Woman's Missionary Society."

Notwithstanding the experience of almost thirty-seven years in Japan and China, one often feels at a loss what to say and how to say it; for he has lost the unerring judgment of early impressions. The mind can at best grasp only a sort of composite picture of the situation as the years present this to view.

China becomes to the present student of humanity a most enchanting theme. With her wonderful wealth in natural resources and her teeming population, now in process of transformation, she offers to the ardent observer of human affairs an object of thought that challenges both imagination and philanthropy. Then, too, the ways of God with men must receive full recognition. To see one-fourth of the human race developing Godward and manward, is a privilege that angels might well covet. The forces of new life compel the child of God to shout for joy.

God has spared this great nation for thousands of years for a holy spiritual purpose which He is now unfolding before our eyes. China in natural resources is the richest country on the face of the earth. She will learn to use these for the glory of God. The Christian Church in China is growing into a consciousness of place and power, as well as of responsibility. We see here a unification of purpose and effort that will, under God's blessing, make China the first great Christian nation of Asia. For vision and organization, faith and practice, and action and thought, this growing Church of Christ in China bids fair to set an example for the rest of struggling Christendom.

Have you ever examined seeds scientifically, and then kept watching incessantly the processes of life? Have you really followed the development of the mustard

seed until you saw the tree and the branches and the birds of the air lodging thereon? The creative hand of God, the botanist touches and then feels the thrill of power coursing through all his being. The presence of divine force creative is working out the will of God in this land and His wonders are performed.

China has her troubles, her wars, her famines, her plagues, her robbers, domestic and foreign, and yet she is moving forward; and the Pilot knows His Ship and the Haven toward which He is steering. Through all the troubled waters it is He who is at the wheel. It is He; be not afraid!

We locally have passed through the blood and fire of war nine times in ten years and today one knows not what the morrow may bring forth; and yet at no time has my assurance of victory for Christ and China been stronger and more energizing than now. Our work, and the work of other Missions in Central China, is growing from more to more and the increase causes more of reverence in us to dwell. Some twenty years ago I watched a fierce storm out at sea as I stood on the shore of Kamakura, Japan. Out there is a great ship battling against wind and wave. Must the vessel be broken into pieces? Oh! can she overcome the mountain-high waves that would engulf her? The captain and his crew, each man in his own place, and with one purpose, keep their course. The pilot is unerring in his commands; and his very voice in shouting to the men challenges personified Fury—"Peace, be still!" And today, *now*, I see China through the ministrations of the Christian Church being piloted over the political waves. The forces of God in China are surer and stronger than those which might be her destruction. O ye of little faith, fear not.

As we prepare for our Annual Mission Meeting and review the work of the Lord in Church and School, in Hospital and in the hearts of our Chinese friends, we find that figures are eloquent in the praise of Him Who guides us in all our ways. The steady progress that has been maintained against so many heavy odds strengthens our faith, confirms our wills, and makes us



confident that we are doing the will of the Father Who yearns to save the world.

At no time in my life have I been more confident than I am now that God will bring China through all her troubles, save her, and set her a task among the nations to the glory of His name. Praise Him, all ye His people.

Yes, Christian friends, I believe in China, I believe in the task you have given

us to help in bringing this nation to Christ. I believe also that God is a present guide in all the grinding details of our common task. I also believe in you, in your purpose for China, and in your noble efforts to tell the Chinese that Jesus the Christ is their Saviour.

Sincerely yours,

WILLIAM EDWIN HOY.

## MUSICAL EVENTS AT MIYAGI GIRLS' SCHOOL, JAPAN

### The Steinway Grand Piano

It is a fine thing to receive a generous check, but how inspiring it is to have the donor of that check say, "Buy the very best grand piano in the world for Miyagi Girls' School!"

First came the check; then a trip to Osaka by Miss Kate I. Hansen, head of the music department, who made the official purchase; then the telegram announcing the shipment of the instrument and the coming of the company's official "setter up." The huge box arrived Saturday, and the "setter up" came Monday. Work was begun at once, the official being assisted by seven utility men, who unpacked amid an ever-changing group of kimono'd lassies who stood time between periods to gaze at the rosewood wonder lying in its careful wrappings in its tin-lined box. Then it was set up, unlocked, and skilful fingers brought forth the sweetest, roundest, most melodious tones Miyagi's chapel ever echoed! It was a red-letter day at Miyagi Girls' School!

The next morning the rosewood beauty was formally introduced, the entire student body, both Lower and Higher Departments, assembling at chapel for the event. Miss Hansen was in her glory, and it seemed to those on Faculty Row that the girls never marched better and that the hymn and doxology never sounded sweeter!

### Piano Recital by Miss Hansen

On the evening of June 13th, Miss Hansen gave a recital in the Girls' School chapel to celebrate the arrival of the new Steinway Grand Piano recently received

as a gift from Mrs. Lee Erdman, of Reading, Pa.

It was a wonderful evening from beginning to end, and Miss Hansen again proved herself a master pianist as she interpreted in succession various compositions of Beethoven, Schumann, Chopin, and Grieg. Miss Hansen was assisted by Miss Weed, vocalist, with Miss Nau accompanying.

### The Surprise Victrola

The students of Miyagi Girls' School are just as keen about surprises as any school girls "back home." Excitement reigned supreme the morning Dean Nakamura announced a surprise, and when Dr. Faust disappeared, the plot thickened. Then the chapel door slowly opened, and Presto Change-o! in the wake of the general utility man appeared an honest to goodness Columbia Grafanola of generous proportions, and Dr. Faust, armed with a half-dozen or so of the classic records that "belong." Then, amid the "Ohs!" and "Ahs!" and vigorous hand clappings of the girls, there followed a concert that began with Louise Homer and Alma Gluck, and ended with the Japanese favorite, "Whispering Hope." The Galli Curci and Caruso numbers were applauded with enthusiasm, as were the violin records by Heifetz, Kreisler and Elman. The best part of it all, however, was Dr. Faust's announcement that the surprise was the gift of Miss Elizabeth C. Zetty's Sunday School class "Back Home." Then, too, the girls treasure the gift because the instrument was formerly the property of Miss Ollie Brick, who is now home on sick leave.—*Jottings from Japan.*

## Literature Chat

CARRIE M. KEERSCHNER

"Stop reading the signs in this window. Come in and buy" are the words on a card in an attractively arranged show window. To the members of our missionary organization we would say "Stop merely reading these 'Chats'—send for the literature we advertise."

### BUILDING WITH INDIA

#### CHAPTER III.

Ram Mohan Roy has been called "the father of Modern Reform in India." Be sure to emphasize the fact that while there has been much good done in India by these Reform Societies they are merely working to help people by a revival of Hinduisim.

Send to "The Poona Seva Sadan Society," Poona City, India, for literature concerning this institution. (Postage to India 5 cents.)

In the preparation of all the chapters a detailed outline will prove very helpful. There is much material in this book for the following methods: Dramatize, Tell, Monologue. Visualize by use of pictures, (Set on India, 60 cents), charts or graphs, Map (Wall Maps, 60 cents; Outline Maps, 12 for 25 cents) and Posters. Curios may be rented from the Missionary Education Movement, 150 Fifth Ave., New York City. Write them. Are you using any girls in the presentation of your program?

Use your black boards for a "Word Study" on India—e.g., Purdah-system of wearing veil and keeping women from eyes of public. Carion-decayed meat, etc.

In Chapter one we appreciated the greatness of India and felt the thrill of it. Chapter two made us appreciate her handicaps and we felt the pull of them. Now what is the aim of Chapter three? Acts 14: 11-19, 25-28.

#### Packets

Woman's Missionary Society Packet from September to February inclusive,

with one Program Outline and leaflets, 35 cents; with 12 outlines and leaflets, 50 cents. Additional outlines, 50 cents a dozen.

Young Woman's Missionary Society Packet with one Outline each on "India on the March" and "In the Vanguard of a Race" and leaflets, 50 cents. Additional Program Outlines, 50 cents a dozen.

Mission Band Packet with Outline on "The Wonderland of India" and "The Magic Box" and other helps, 50 cents.

#### Pageants

"Workers Together," 10 cents; "The Clinic," 8 cents; "When I Was Sick," 5 cents; "Ma-Li," 10 cents; "Larola" (India), 25 cents; "The Tribute of the Nations," 12 cents; "The King's Highway," 7 cents; "Missionary Episodes," 10 cents; "The House of Brotherhood," 25 cents.

#### Thank-Offering Material

Services, "Love's Perfect Work," 5 cents each, 30 cents per dozen, \$1.50 per 100. This includes a part for the Mission Band. Plays: "A Jewel Reset," 15 cents; "The Magic Thank-Offering Box," 12 cents; "The Rainbow Pageant," 10 cents; "Abram and Matilda," 5 cents; "Blue and Gold," (for Y. W. M. A.), 10 cents; "Wilma's Four Pennies," (a pre-Thank-Offering play), 5 cents.

#### Gift Book

"A Child Garden in India," by Amelia Josephine Burr, suitable for tiny tots for Birthday and Christmas gifts, 75 cents. The poems can also be used for Mission Band or Sunday School work. Beautifully illustrated, it is poems, pictures, prayers, and little people all in one.

#### Inter-Denominational Helps

"How to Use" and "Suggestions to Leaders" for "Building with India," 15 cents each.

"Suggestions to Leaders" for "India on the March," 15 cents. "Leaders' Hand Book" to accompany "The Wonderland of



India," 15 cents. "Everyday India Picture Sheet," 25 cents. "Boys and Girls of India Picture Sheet," 25 cents. "India Primary Picture Stories," 50 cents per set.

Eastern and Potomac Synods should order all books and above mentioned literature from Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa. All other Synods from Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio.

### Magazines

Have you remembered to order *Everyland*? \$1.50 per year (10 numbers). *The Missionary Review of the World*, \$2.50 per year—in clubs of five \$2 each. All subscriptions are to be sent to Miss Carrie M. Kerschner, Fifteenth and Race Streets, Philadelphia, Pa.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### INDIA ON THE MARCH

#### CHAPTER III

This chapter shows some of the customs of India and how deeply they are ingrained in the lives of the people.

Be sure to have some girl recite Robert Freeman's poem, "That They All May Be One," found at the beginning of this chapter.

Let one girl tell the story of Appaji (his success as a wrestler, his part in the war and his ultimate triumph over self).

Another girl may tell the story of Jayavant (his life at school, his feeling about our form of worshipping God, and his final conversion and what it means to him in the way of sacrifice).

Questions:—

1. To what caste do most of the people of India belong?
2. What value does a city Brahman put upon a Maratha farmer?
3. What three things did Appaji think necessary to free his caste from slavery to the Brahman?

4. How does an Indian esteem his ancestral village?

5. What is the influence of Christian example as shown in the lives of these two characters, Appaji and Jayavant?

### Our Thank-Offering Challenge

The girls of our Young Woman's Missionary Auxiliary have been challenged this year to raise a thank-offering of \$5000 to construct a building that is to be used for kindergarten work in Yochow, China. This is going to mean an increased effort on our part to raise the money for this purpose. Let us work as hard as we can to lay upon God's altar, next November (1922) the largest thank-offering our Young Woman's Missionary Auxiliary has ever contributed.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### MISSION LIGHTS AGAIN

**T**HIS time the appeal is made in all earnestness for the enrollment of all children under six years of age as *Mission Lights*, if not already enrolled as an attending member of the Mission Band. A response to this appeal by an enrollment of from 5000 to 10,000 children is confidently expected. If this be not the response, the missionary spirit of those concerned is not in all earnestness alive and active.

*Mission Lights* is the youngest grade of the Mission Band. All children should be enrolled to begin early in the Father's business; to incline them permanently toward missions, the main purpose of the Church; to remind and interest the parents of their duty toward the child and the great commission, and to teach His other lambs, so poor and cheated out of all life's joy and goodness, the benefits of His love.

If you are devoted and in earnest as a Christian, you will not invent excuses when the Mission Band Secretary or some-

one in her stead solicits the name of your child for the Mission Light roll; for someone is expected to take up this enrollment immediately and in earnest and canvass the mothers of the congregation, and those not of the congregation as well, to solicit the privilege of enrolling the children.

If your congregation has no Mission Band nor even a W. M. S., the children can nevertheless be enrolled as Mission Lights, and so, in the nature of the case, constitute a Mission Band of one grade and the nucleus of a complete Band in the near future. In this assertion is implied an appeal for a Mission Band worker in every congregation. We constantly pray for workers and we urge all who can possibly find it in their hearts to pray for workers for this necessary work. If you, reader, are a Christian in earnest, willing and anxious to do what you can, this you can do: Enroll the children of your con-

gregation as Mission Lights. Read about them in the "Handbook for Mission Band Leaders and Secretaries" in *THE OUTLOOK OF MISSIONS* for May, August and September of 1921. If these are not available, write for information to the Mission Band Secretary of General Synodical W. M. S. Explain to mothers what all is involved. Make mention that each Mission Light contributes 25c yearly to the Mission Band and that this money is used for mission work for children. A suitable certificate of enrollment and membership is presented to each child. The cost of a certificate is a few cents and can be ordered from W. M. S., Room 14, Remmele Block, Tiffin, Ohio. Send all names enrolled to Mrs. M. G. Schucker, 1306 Lancaster Avenue, Swissvale Station, Pittsburgh, Pa. An effort will be made to publish the names enrolled in this column of *THE OUTLOOK OF MISSIONS*.

### Where the Day Begins With a Tooth-Brush Drill

I SHOULD like to welcome you into our house and introduce you to our children, but since that is impossible, I'll tell you as best I can about the work among the Migrant women and children in Bel Air, Maryland.

The majority of people who work in this cannery have come from Baltimore for the summer months to can the crops of beans, corn, and tomatoes grown here. Most of them are Polish and speak very broken English. They are good material for Americanization, for they are naturally intelligent and are eager to learn. The mothers, fathers and older children work in the fields and in the packing house six days a week, and they are greatly hindered in their work by swarms of children who run in and out all day long.

The canner, if he is progressive, realizes that the standard of work will be raised if the constant burden of small children is removed from the parents, and it is his aim to have them cared for. That is what we are doing this summer—making our headquarters in the neat, two-roomed building which the canner has provided,

and caring for all the children—in our case about fifty. They are the most pitiful specimens you can imagine, neglected and forgotten by their parents, who force the eight and nine year old children to take entire charge of heavy



WAITING FOR TOOTHBRUSH DRILL



children of four and five. These they call their "babies" and they are pathetically patient and resigned to anything in the care of their "babies." The tiny babies—our youngest is four months old—are fairly clean, but the older children consider a clean dress a luxury and under-clothing is unknown to them.

We have a regular program for the day's work and start out in the morning with a tooth-brush drill. The children are lined up to receive brushes and cups, and then such vehement scrubbing of teeth you never saw! Before our tooth-paste arrived, we gave them Ivory soap to use and they actually relished it! From the drill we go to the opening exercises with Bible stories, songs, and the flag raising with the salute. The children are then grouped according to size and age and separated to pursue different activities. Some cut pictures, some use crayons in "futuristic" work, some sew, and the tiny babies and "toddlers" are well cared for in the large nursery. A lunch is served every noon and the girls in the cooking class, under the supervision of the Domestic Science teacher, do the cooking and afterwards clear away the dishes. A charge of three cents is made to each child for lunch. This is to teach the value of money, for it does not cover the cost of the food.

The afternoon schedule provides for a rest hour, though you might not call it one if you were in my place, and a general

recreation period which brings swings, seesaws, sliding boards, and the sand-pile into prominence. Ring games, folk-dances, and games for the imagination are favorites, and when the children are less wild than usual, they enjoy singing and hearing fairy tales.

Results are beginning to show even after the three weeks, for most of the faces that were once so dirty, appear fairly clean in the morning, and if they do not remain so, there is plenty of soap and water here. One of the many things our canner did for us was to provide us with a shower-bath, in which the children pass delightful half-hours. One boy is a problem to me. He gets dirty quicker than you can think and it is always dirt that sticks. If anyone should like to do something this summer, he may have the job of keeping Stevie clean.

If we ever have doubts as to our claim on the hearts of these children, they are all dispelled by the regretful cries and hearty cheers which send us off at the end of each afternoon. We have made friends with these children and their parents, and that is the first step toward making them loyal American citizens.

EDNA M. MOSER,  
Hood College '23.

Ed.—Bel Air is one of six stations maintained by the Council of Women for Home Missions.



**Watch the Expiration  
Date on Wrapper!**  
**Please Renew Promptly.**  
**Send Changes of Address  
Before 15th of the  
Month to Receive Next  
Month's Issue at New  
Address.**

# DIRECTORY OF OUR FOREIGN MISSIONARIES

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

## JAPAN

Date of Arrival	Name	Residence
1883.	Rev. Jairus P. Moore, D.D., and wife.....	Sendai
1887.	Rev. David B. Schneder, D.D., and wife.....	Sendai
1892.	Rev. Henry K. Miller, D.D., and wife.....	Tokyo
1895.	Rev. Christopher Noss, D.D., and wife.....	Sendai
1896.	Rev. Paul L. Gerhard and wife.....	Sendai
1900.	Rev. Allen K. Faust, Ph.D., and wife.....	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1905.	Rev. William G. Seiple, Ph.D., and wife.....	Sendai
1905.	Miss Mary E. Gerhard.....	Sendai
1906.	Rev. Elmer H. Zaugg, Ph.D., and wife.....	Sendai
1907.	Miss Kate I. Hansen.....	Sendai
1907.	Miss Lydia A. Lindsey.....	Sendai
1911.	Rev. Carl D. Kriete and wife.....	Yamagata
1913.	Rev. Ezra H. Guinther.....	Sendai
1914.	Rev. Alfred Ankeney.....	Aomori
1915.	Rev. Paul F. Schaffner and wife.....	Wakamatsu
1916.	Miss Elsie Seymour.....	Sendai
1916.	Prof. F. B. Nicodemus and wife.....	Sendai
1917.	Prof. Oscar M. Stoudt and wife.....	Sendai
1917.	Mr. Isaac J. Fisher.....	Sendai
1918.	Rev. Dewees F. Singley and wife.....	Morioka
1918.	Miss Mary E. Schneder.....	Sendai
1919.	Rev. Frank L. Fesperman and wife.....	Yamagata
1919.	Mr. Arthur D. Smith.....	*Tokyo
1919.	Miss Elizabeth C. Zetty.....	Sendai
1920.	Rev. W. Carl Nugent and wife.....	Wakamatsu
1920.	Rev. I. George Nace and wife.....	*Tokyo
1920.	Miss Catharine L. Nau.....	Sendai
1921.	Miss Alliene S. DeChant.....	Sendai
1921.	Mr. George S. Noss and wife.....	Sendai
1921.	Miss Helen I. Weed.....	Sendai
1921.	Miss Gertrude E. Pamperrien.....	Sendai
1921.	Miss Ruth M. Kuenzel.....	*Tokyo
1922.	Miss Helen E. Otte.....	Sendai
1922.	Rev. Gilbert W. Schroer and wife.....	*Tokyo
1922.	Miss Aurelia Bolliger.....	*Tokyo
1922.	Mr. Ralph L. Holland.....	Sendai

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1900.	Rev. William E. Hoy, D.D., and wife.....	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.....	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife.....	Shenchowfu, Hunan
1906.	Prof. Horace R. Lequear and wife.....	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.....	Yochow City, Hunan
1908.	Miss Alice E. Traub.....	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.....	Shenchowfu, Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu, Hunan
1914.	Miss Helen B. Ammerman.....	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.....	Shenchowfu, Hunan
1914.	Miss Mary E. Meyers.....	Yochow City, Hunan
1916.	Miss Marion P. Firor.....	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City, Hunan
1917.	Miss Esther I. Sellemeyer.....	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu, Hunan
1917.	Prof. George Bachman.....	Yochow City, Hunan
1919.	Rev. George Randolph Snyder and wife.....	Shenchowfu, Hunan
1919.	Rev. Sterling W. Whitener and wife.....	Yochow City, Hunan
1920.	Miss Ruth F. Snyder.....	Yochow City, Hunan
1920.	Mr. T. Edmund Winter and wife.....	Yochow City, Hunan
1920.	Mr. Clarence E. Heffelfinger.....	Shenchowfu, Hunan
1920.	Miss Anna Katherine Zierdt.....	Shenchowfu, Hunan
1921.	Miss Sarah R. Moser.....	Yochow City, Hunan
1922.	Rev. Jesse B. Yaukey.....	*Nanking
1922.	Rev. Hesser C. Ruhl and wife.....	*Nanking
1922.	Dr. William M. Ankeney.....	*Nanking
1922.	Miss Elizabeth Gotwalt.....	*Nanking
1922.	Rev. Louis C. Bysted and wife.....	*Nanking
1922.	Miss Erna Flatter.....	*Nanking
1922.	Mr. James A. Laubach.....	Yochow City, Hunan
1922.	Miss Sara E. Krick.....	*Nanking
1922.	Mr. Ethelbert B. Yost.....	Shenchowfu, Hunan

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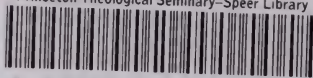
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